

PREFACE.

In introducing this work, the first of its kind, to the students of the Avesta language, and others interested in the advancement of the knowledge of the Zoroastrian religion, a few words explanatory of the vast changes that have taken place within the last quarter of a century in the methods of the study of the Avesta language and literature, and of the scope and object of this Grammar, may not be out of place. So far back as 1862 the late Dr. Haug published "An outline of a Grammar of the Zend Language" in his "Essays on the Sacred Language, Writings and Religion of the Parsis;" and in the following year Errad Sheheryârji Dâdâbhâi Bharoocha issued in Gñjerati "A brief outline of the Zend Grammar compared with Sanskrit." Since that time, i.e., during the last twenty-eight years, changes have taken place in the study of the Avesta language, which may well be said to have revolutionised the study. This is clearly shown by the useful works published by Oriental scholars, both European and Parsee.

The want of a practical and systematic grammar of the Avesta language, adapted to modern requirements, was long and keenly felt by the students of the language. Moreover, Zend and Pehlvi having been lately added by the Bombay University to the list of second languages at the M. A. examination, such a grammar has become more than ever necessary.

The systematic and regular study of Avesta and Pehlvi, based on the rules of philology and grammar, was first commenced in Bombay in 1861. Before that period the knowledge of Avesta was confined to a few Duntours and Errads, who mainly relied upon Pehlvi translations now extant, which, though good enough as far as they went, were not marked by any critical knowledge of the grammatical forms. The knowledge of grammar among the sacerdotal and other classes was necessarily scanty and imperfect. The Gñjerati translations of the Vendidad, the Yacna and the Khordêh Avesta, published before 1861, were chiefly based on Pehlvi translations, and were, in consequence, inexact, and, in several respects obscure and unintelligible—the grammatical forms of words in the original being misunderstood. Such was up to 1861 the state of the Avesta study. Since then a great and long-wished-for change has taken place in the study of the works on the Zoroastrian religion. To Mr. K. R. Cama, an Oriental scholar of European repute, belongs the honour of having seriously and assiduously worked for the prosecution and advancement of the study of the Avesta and Pehlvi in Bombay. Having studied Avesta and

for some time under Professor Oppert of Paris and Dr. Spiegel at Erlangen, he not only vigorously continued his studies, but introduced the new system of religious instruction into Bombay, by opening in 1861 a class of young men from among the priestly order. The beginning was by no means encouraging, and the task generally was for some time beset with difficulties, which might well have disheartened a less enthusiastic and earnest pioneer. This class at first consisted of but three students, one of them being the writer. In course of time, the number increased to a dozen. This class of young students was maintained uninterruptedly for many years, during which time, Mr. Kama not only allowed them free access to his valuable Oriental library, but also liberally helped several of his poorer pupils with his purse. In 1863 the old system of teaching Avesta by means of Pehlvi was superseded by one based on the lines of philology and grammar, which obviously was a great improvement. Mr. Kama gave a further impetus to the propagation of religious knowledge by establishing a society for making researches into the Zoroastrian religion, by starting a periodical, called *Zartoshti Abhyās* (Zoroastrian Studies), by delivering learned lectures, and by publishing translations from distinguished German authors on the Zoroastrian religion. His *Zartosht Nāmeh* (Life of Zoroaster), among other works published by him, stands pre-eminent, as an unique production of its kind, presenting, as it does, the life of the Prophet as chronicled in the sacred texts in a lucid and systematic way.

This grammar was at first written out in Gujerati, but agreeably to the suggestion and desire of some friends, it was turned into its present form, compared, as far as practicable, with Sanskrit. Avesta and Sanskrit on account of their close affinity have been justly called "sister languages." In order to facilitate the comparison of Avesta words with Sanskrit, the rules of the transmutation of letters of both these languages are given—vide pp. 14-15 ; pp. 32 to 38. The inflected forms of nouns and verbs given in the paradigms are *not all actually* found in the Avesta texts. Some of these forms, both nominal and verbal, are given with the sole object of giving help and facility to the student. The Avesta literature being limited, the student meets with particular inflected forms of one noun, while the complement is supplied from some other noun of the same base. The same is the case in verbal forms. But the examples, both Avestaic and Gāthāic, given below each paradigm are such as are *actually* met with in the sacred writings. "From the latter, the student will find that, though the regular forms are numerous, the variations from the prescribed rules are not few." In order to give these forms it was necessary to go carefully through the whole Avesta texts of the late Professor Westergaard and the excellent revised texts of Dr. Karl F. Geldner hitherto published. From the latter, I have given many new grammatical forms.

due mainly to the oldest and best manuscript copies which the learned Doctor had been able to get. From the careful perusal of his great work, it appears that this distinguished Orientalist has spared no pains to make his texts as useful as possible to the student of the Avesta literature.

The striking features of Dr. Geldner's texts as distinguished from those of Westergaard are (1) the free use of compound words, especially in monosyllabics, *e. g.*, 𐬰𐬀-𐬰𐬀 (Y. 29, 8); 𐬰𐬀-𐬰𐬀 (Y. 43, 14); 𐬰𐬀-𐬰𐬀 (Yt. 3, 9); 𐬰𐬀-𐬰𐬀 (Yt. 13, 18); 𐬰𐬀-𐬰𐬀 (Y. 43, 6); 𐬰𐬀-𐬰𐬀 (Y. 12, 3); 𐬰𐬀-𐬰𐬀 (Y. 62, 2), &c.; (2) the use of 𐬰𐬀 —a modified form of 𐬰𐬀 —before 𐬰𐬀 (except in the word 𐬰𐬀𐬰𐬀) and 𐬰𐬀 before vowels; *e. g.*, 𐬰𐬀𐬰𐬀 , 𐬰𐬀𐬰𐬀 , 𐬰𐬀𐬰𐬀 , 𐬰𐬀𐬰𐬀 , &c.; (3) the distinction observed between 𐬰𐬀 and 𐬰𐬀 ; *viz.*, 𐬰𐬀 is used before 𐬰𐬀 , and 𐬰𐬀 before vowels.—Dr. Geldner considers the former a modified form of 𐬰𐬀 (*h*), and the latter of 𐬰𐬀 (*hv*); (4) the particle 𐬰𐬀 is mostly used for 𐬰𐬀 , and 𐬰𐬀 for 𐬰𐬀 (fire); (5) the occasional insertion of 𐬰𐬀 in the body and at the end of words; *e. g.*, 𐬰𐬀𐬰𐬀 (Yt. 6, 2); 𐬰𐬀𐬰𐬀 (Yt. 6, 4); 𐬰𐬀𐬰𐬀 (Yt. 1, 0); 𐬰𐬀𐬰𐬀 (Khor. Nyá., 2); 𐬰𐬀𐬰𐬀 (Yt. 1, 14); (6) the insertion of 𐬰𐬀 in most cases before 𐬰𐬀 so aptly required according to para. 54; *e. g.*, 𐬰𐬀𐬰𐬀 , 𐬰𐬀𐬰𐬀 , 𐬰𐬀𐬰𐬀 &c.; (7) the occasional use of 𐬰𐬀 for 𐬰𐬀 in the body of words; *e. g.*, 𐬰𐬀𐬰𐬀 , 𐬰𐬀𐬰𐬀 , &c.; (8) the occasional use of the terminal suffix 𐬰𐬀 in the ablative singular of bases ending in 𐬰𐬀 , 𐬰𐬀 , 𐬰𐬀 , 𐬰𐬀 ; *e. g.*,

* Exceptions:—Visp. 4, 18; Visp. 21, 1; Y. 10, 11.

“உய்யுதல்”, “உய்யுதல்”, “உய்யுதல்”, “உய்யுதல்”, “உய்யுதல்”,
 “உய்யுதல்” &c. But the most striking feature, which a minute

examination of the texts of Dr. Geldner discloses, is the importance given by him, in several instances, in the body of the texts, to words which Westergaard has relegated to foot-notes; though, in many instances, quite new forms of words found in the oldest copies are met with.

In the preparation of this work, I have strictly followed the different readings of both these authorities. No rules have been given not sanctioned by the sacred texts. The notable features of the Gāthā dialect, as distinguished from the Avesta writings, are given. As for its peculiar forms of nouns, pronouns and verbs, the student is referred to Chapters III., VII. and VIII., indicating where necessary the different readings of Westergaard and Geldner. In the chapter on Syntax, it has been thought proper to cite the sacred texts wherever its rules are laid down; for further illustration to those rules, references are given.

In the preparation of this work, I have availed myself, among others, of the works of Westergaard, Geldner, Spiegel, Haug, Justi, Monier Williams, Benfey and Kielhorn.

In conclusion, I beg to offer my grateful thanks to the respected Trustees of the Sir Jamsetjee Jejeebhoy Translation Fund for their liberal support by subscribing for seventy-five copies of this work.

KAVASJI EDALJI KANGA.

Bombay, March 1891.

ABBREVIATIONS EMPLOYED IN THIS GRAMMAR.

Abl.....	ablative case.
Acc.....	accusative case.
Adj.....	adjective.
Adv.	adverb.
Adv. comp.....	adverbial compound.
Appos. determ. comp.	appositional determinative compound.
Atmane ..	Atmanepada.
Attrib. comp.....	attributive compound.
Av.....	Avesta.
Cl	class (<i>i. e.</i> , the class to which a verb belongs).
Comp.....	compare.
Compara.....	comparative degree.
Copul. comp.....	copulative compound.
Darmes.....	Professor Darmesteter.
Dat.	dative case.
Demonstrat.....	demonstrative pronoun.
Desider.....	desiderative verb.
Determ. comp.....	determinative compound.
Du.	dual number.
Ed.....	edition.
E. g.....	(<i>L. exempli gratiâ</i>) for example.
Eng.	English.
Fem.	feminine.
Fr.	from.
Frag.	Fragments.
Gâth	Gâthâ dialect.
Geld.	Dr. Karl F. Geldner.
Gen.	genitive case.
<i>I. e.</i>	(<i>L. id est</i>) that is.
Imperat.....	imperative mood.
Imperf.	imperfect tense.
Incho. base	inchoative base.
Instr.....	instrumental case.
Inten.	intensive verb.
Inter.....	interrogative pronoun.

Justi.....	Professor F. Justi.
Khor. Nyâ.....	Khorshed Nyâesh.
L., or Lat.	Latin.
Lit.	literally.
Loc.	locative case.
Mas.	masculine.
Mills.....	the Rev. Dr. L. H. Mills.
Neut.	neuter.
Nom.	nominative case.
Nyâ.....	Nyâesh.
Orig.....	originally.
Parasmai.	Parasmaipada.
Partic.	participle.
Pass.....	passive.
Patronym.	patronymic.
Per.	person.
Perf.....	perfect tense.
Plu.	plural number.
Pos.	positive degree.
Pot., or Poten	potential mood.
Pres.	present tense.
Pres. partic.....	present participle.
Reduplic.....	reduplicated form.
Relat.	relative pronoun.
Rt.	root.
Sans.	Sanskrit.
Sax.	Saxon.
Sing.....	singular number.
Str. b.....	strong base.
Subjunc.	subjunctive mood.
Subs.....	substantive.
Super.	superlative degree.
Ved.....	Vedic.
Vend.	Vendidad.
Visp.	Vispered.
Viz.....	(Lat. <i>Videlicet</i>) namely.
Voc.....	vocative case.
W. b.	weak base.
Wester	Professor N. L. Westergaard.
Y., or Yaç	Yaçna.
Yt.	Yasht.

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AVESTA GRAMMAR.

1. Avesta, the ancient and sacred language of the Parsees, bears a close affinity to Sanskrit, the classical and learned mother-tongue of the Hindoos. It is a branch of the great Aryan stock of languages, called by philologists Indo-European. Comparative Philology has proved beyond doubt that it is a genuine sister of Sanskrit.

Letters.

2. The Avesta alphabet consists of 47 letters; 13 vowels and 34 consonants. They are, like Persian, written from right to left.

Vowels.

𐬀 a (short)	𐬀 ² e (short)
𐬁 â (long)	𐬂 𐬂 ê (middle)
𐬂 i (short)	𐬂 ³ ē (long)
𐬃 î (long)	𐬄 ⁴ o (short)
𐬄 u (short)	𐬄 ⁵ ô (long)
𐬅 û (long)	𐬆 ⁶ ā
𐬆 ¹ ere	

¹ Corresponding with the Sanskrit ॠ *ri*.

² Pronounced like *e* in the word *fed*.

³ Pronounced like *a* in the word *mate*.

⁴ Sounded like *o* in the word *for*.

⁵ Sounded like *o* in the word *fore*.

⁶ Pronounced like *â* with a slight tinge of a nasal sound, like the French *an* in *boulangier*, *langue*, *ancre*, &c.

1	و s		ه h
2	ش, س sh		3, ك m
	ز z		5 ع hm
3	ذ zh		

3. It should be noted that the Avesta characters, unlike Sanskrit, Pehlvi and Persian, are always written in their full forms without being joined with one another, except 𐬀𐬀, 𐬀𐬀, 𐬀𐬀, and 𐬀𐬀, which are optionally written conjointly; as, 𐬀𐬀, 𐬀𐬀; 𐬀𐬀 and 𐬀𐬀.

' Sounded like the Sāṁskṛit ष, or *s* in the word *sure*. **ਸੁ** and **ਸੁ** may optionally be written conjointly:—**ਸੁ** and **ਸੁ**; e.g., **ਸੁਸੁਸੁਸੁਸੁਸੁਸੁਸੁਸੁਸੁ**, **ਸੁਸੁਸੁਸੁਸੁਸੁਸੁਸੁਸੁ**, **ਸੁਸੁਸੁਸੁਸੁਸੁਸੁਸੁਸੁ**

² م—Pronounced like the Sanskrit म, or ss in the word *compassion*. م is a modified form of م, and, according to Dr. Geldner, is used before و only, e.g., م و.

^s Pronounced like *z* in the English word *azure*, or the Per. *z*.

3, 4-Sounded like *ny* in the word *ring*. Their uses will be explained hereafter.

5 **£**—This conjunct letter, though rarely used, is considered by Prof. Lepsius an aspirate of **£**, on the supposition that soft letters in their aspirate forms have generally a curved stroke to the right below them; as, **£**, **£**; and hard ones have the same at the top; as, **£**, **£**, **£**. According to this theory **£** ought to be pronounced mh, and not hm, as is now done.

4. Specimens of Reading.

(To be read from right to left.)

ላቲ	ላክሰቲ	ላክሰቲ	ላክሰቲ
Açtî	Vahistem	Vohû	Ashem ¹
ላክሰቲ	ላክሰቲ	ላክሰቲ	ላክሰቲ
Hyat	Ahmâi	Ūstâ	Açtî
ላክሰቲ	ላክሰቲ	ላክሰቲ	ላክሰቲ
Ashem.	Vahistâi	Ashâi	
ላክሰቲ	ላክሰቲ	ላክሰቲ	ላክሰቲ
Athâ	Vairyô	Ahû	Yathâ ¹
ላክሰቲ	ላክሰቲ	ላክሰቲ	ላክሰቲ
Hachâ	Ashâtchît	Ratus	
ላክሰቲ	ላክሰቲ	ላክሰቲ	ላክሰቲ
Manahô	Dazdâ	Vanhêus	
ላክሰቲ	ላክሰቲ	ላክሰቲ	ላክሰቲ
Aphêus	Shyaothananâm		
ላክሰቲ	ላክሰቲ	ላክሰቲ	ላክሰቲ
Ahurâi	Khshathremchâ	Mazdâi	
ላክሰቲ	ላክሰቲ	ላክሰቲ	ላክሰቲ
Vâçtârem.	Dadaç	Dregubyô	Yim Â
ላክሰቲ	ላክሰቲ	ላክሰቲ	ላክሰቲ
Yêçné	Âaç	Hâtâm	Yêphê ¹
ላክሰቲ	ላክሰቲ	ላክሰቲ	ላክሰቲ
Ahurô	Mazdâo	Vanhô	Paitî
ላክሰቲ	ላክሰቲ	ላክሰቲ	ላክሰቲ
Hachâ	Ashât	Vaêthâ	
ላክሰቲ	ላክሰቲ	ላክሰቲ	ላክሰቲ
Tâçchâ	Yâonhâmchâ		
ላክሰቲ	ላክሰቲ	ላክሰቲ	ላክሰቲ
Yazamaidê	Tâoçchâ		

¹ The transliterated form should be read from left to right, each word.

5. An Avesta word may begin with any letter, except **𐬨**, **𐬢**, **𐬤**, **𐬥**, **𐬦**. There are no words beginning with **𐬧**, **𐬨**, except **𐬧𐬨**, **𐬧𐬢**, **𐬧𐬤𐬢**, **𐬧𐬦𐬢**. A complete word may end in any vowel, except **𐬧**, **𐬨** (**𐬨**), or in one of the consonants **𐬢**, **𐬤**, **𐬥**, **𐬦**, **𐬧**, **𐬨**. Words do not end in more than two consonants.

Vowels.¹

6. Of the 13 vowels already mentioned, **𐬢**, **𐬤**, **𐬥**, **𐬦**, **𐬧** are short; and **𐬨**, **𐬩**, **𐬪**, **𐬫**, **𐬬** are long. **𐬨** is pronounced between **𐬥** and **𐬦**; neither too short nor too long. It is sometimes called the **𐬨** of *guṇa*, since it is a modification of **𐬤** or **𐬥** after **𐬢**.

Besides these, there are 18 conjunct vowels².—viz., **𐬢𐬢**, **𐬢𐬤**, **𐬢𐬥**, **𐬢𐬦**, **𐬢𐬧**, **𐬢𐬨**, **𐬢𐬩**, **𐬢𐬪**, **𐬢𐬫**, **𐬢𐬬**, **𐬢𐬭**, **𐬢𐬮**, **𐬢𐬯**, **𐬢𐬰**, **𐬢𐬱**, **𐬢𐬲**, **𐬢𐬳**, **𐬢𐬴**.

7. **𐬢**, **𐬤**, **𐬥**, **𐬦**, **𐬧**, and **𐬨**, when followed by a heterogeneous vowel, are changed to **𐬩**, **𐬪** and **𐬫**, respectively, called semi-vowels.

RULES OF EUPHONY (*Sandhi*).

Contact of Final and Initial Homogeneous Vowels.

8. Homogeneous vowels, in Sanskrit and in Avesta (except **𐬢** + **𐬢**),

¹ All vowels are considered to be sonant or soft letters.

² There are, in Avesta, strictly speaking, no diphthongs (i.e., the union of two vowels in one sound) as we have in Sanskrit, viz.,

𐬢𐬢, **𐬢𐬤**, **𐬢𐬥**, **𐬢𐬦**, **𐬢𐬧**, **𐬢𐬨**, **𐬢𐬩**, **𐬢𐬪**, **𐬢𐬫**, **𐬢𐬬**, **𐬢𐬭**, **𐬢𐬮**, **𐬢𐬯**, **𐬢𐬰**, **𐬢𐬱**, **𐬢𐬲**, **𐬢𐬳**, **𐬢𐬴**, respectively.

³ Mark, that **𐬨** is pronounced *āo*, and not *āe*.

concurring at the end and the beginning either of separate words or parts of a compound, combine into one long homogeneous vowel, whether they be both short or both long, or one be long and the other short.¹ E.g.

$\text{अ} + \text{अ} = \text{आ}$; as, $\text{अ} + \text{अ} = \text{आ}$; $\text{अ} + \text{अ} = \text{आ}$;

$\text{अ} + \text{अस्ति} = \text{अस्ति}$.

$\text{आ} + \text{आ} = \text{आ}$; e.g., $\text{आ} + \text{आ} = \text{आ}$;

$\text{गता} + \text{आसीत्} = \text{गतासीत्}$.

$\text{अ} + \text{अ} = \text{अ}$; as, $\text{अ} + \text{अ} = \text{अ}$; $\text{अ} + \text{अ} = \text{अ}$;

$\text{अ} + \text{अ} = \text{अ}$; $\text{अ} + \text{आ} = \text{आ}$; as, $\text{अ} + \text{आ} = \text{आ}$; $\text{अ} + \text{अ} = \text{अ}$;

$\text{अ} + \text{अ} = \text{अ}$; $\text{अ} + \text{अ} = \text{अ}$; $\text{अ} + \text{अ} = \text{अ}$;

¹ Vide Professor Benfey's Sanskrit Grammar, 2nd Ed., p. 16.

² The suffix इत्यम् , after being coalesced with the preceding अ or आ inserts इ after अ ; as, $\text{इत्यम्} + \text{अ} = \text{इत्यम्}$;

³ Exceptions:— $\text{अ} + \text{अ} = \text{अ}$ (from $\text{अ} + \text{अ}$); $\text{अ} + \text{अ} = \text{अ}$;

⁴ Notice $\text{अ} + \text{अ} = \text{अ}$, $\text{अ} + \text{अ} = \text{अ}$, $\text{अ} + \text{अ} = \text{अ}$, $\text{अ} + \text{अ} = \text{अ}$, &c. (ablative singular of some nominal bases ending in अ)

१+अ=अम्.^१ अ+इ=ए; as, अन्त+अ=अन्तम्; +अम्
 अन्तम्=अन्तम्; (अम्)१+अम्=अम् अम्; -अम्
 (अम्)१+ = (अम्)अम्. तव+इच्छा=तवेच्छा.

२+अ=अम्; २ (before the final य् or य्). अ+इ=ए; e.g.,
 द्वा+अ=द्वा; द्वा+अम्=द्वाम्. परम+इच्छा=परमेच्छा.

१+अ=अम्.^२ अ+उ=ओ; as, अन्त+अम्=अन्तम्; अम्
 अम्+अम्=अम्. इह+उत=इहोत.

१+अ=अम्. अ+ऊ=ओ.

१+अ=अम्. अ+ऊ or अ+ऊ=अर्; e. g., इह+ऊ=इहर्.

11. When a word or its component part ends in अ, and the following begins with अ-अम्, अ-य् or १, अ-अम् is changed to अ, अ-य् to य, and १ to १. In Sanskrit the changes are as follow:—

१+अ=अम्^३ आ+इ=ए; as, अन्त+अम्=अन्तम्; अम्
 अम्+अम्=अम्. वद+इच्छा=वदेच्छा.

^१ Note.—Before य्, य् or य्, अम् is changed to य्; as, अम्
 अम्+अम्=अम्; अम्+अम्=अम्.

^२ Sometimes, though seldom, १+अ is changed to य्; e.g.,
 अम्+अम्=अम्; २०, २; २४, १; also अम् (origi-
 nally, अम्+अम् lying utterance).

^३ Note.—The coalescence of अम्+अम्, अम्+अम्, or अम्+अम्
 is also अम्; Sans. अ+ए or ए=ए; as, अम्+अम्=अम्;
 अम्+अम्=अम्; +अम्+अम्=अम्.

५१) + १०००७३० = ५१,१०००७३० इति + उक्तम् = इत्युक्तम्.

महोदध + अत्र = महोदधः; मही + अत्र = महात्रः .

$\text{အသ} + \text{ပုဒ်} = \text{အသပုဒ်};$ similarly, $\text{အသလှေ} = \text{အသလှေ}$,
 $\text{အသလှေ} + \text{အသလှေ} = \text{အသလှေအသလှေ}$, &c.

$-u_{\alpha\beta} + u_{\beta\gamma} = u_{\alpha\gamma}$; similarly, $-u_{\beta\gamma} + u_{\gamma\delta} = u_{\beta\delta}$
 $-u_{\gamma\delta} + u_{\delta\epsilon} = u_{\gamma\epsilon}$; $-u_{\delta\epsilon} + u_{\epsilon\zeta} = u_{\delta\zeta}$
 $-u_{\epsilon\zeta} + u_{\zeta\eta} = u_{\epsilon\eta}$

$$-u + v = -u + v; \quad u + v = u + v;$$

१०५५ + १६६ = १०७१११६६. मधु + आस्ति = मध्वस्ति.

$$\begin{aligned} \text{معدن} + \text{فسف} &= \text{فسف معدن}; \quad \text{معدن} + \text{سولف} = \text{سولف معدن}; \quad \text{معدن} + \text{كلور} = \text{كلور معدن}; \\ \text{معدن} + \text{بروم} &= \text{بروم معدن}; \quad \text{معدن} + \text{يود} = \text{يود معدن}; \quad \text{معدن} + \text{فلور} = \text{فلور معدن}; \end{aligned}$$

१ + १२५७ = १२५७९; १ + १२०३४ = १२०३४६; मधु + इह = मधिवह.

$\text{𐎧𐎠𐎡𐎹} + \text{𐎧𐎠𐎡𐎹} = \text{𐎧𐎠𐎡𐎹𐎧𐎠𐎡𐎹}; \quad \text{𐎧𐎠𐎡𐎹} + \text{𐎧𐎠𐎡𐎹} = \text{𐎧𐎠𐎡𐎹𐎧𐎠𐎡𐎹},$
 $\text{𐎧𐎠𐎡𐎹} + \text{𐎧𐎠𐎡𐎹} = \text{𐎧𐎠𐎡𐎹𐎧𐎠𐎡𐎹}$ (originally, 𐎧𐎠𐎡𐎹𐎧𐎠𐎡𐎹; an euphonic
change of 𐎧𐎠𐎡𐎹 to 𐎧𐎠𐎡𐎹)

$$מ + מַצְמִי = מַצְמִיּוֹת; \quad מ + מַצְמִי = מַצְמִי (orig., מַצְמִיּוֹת)$$

Exception: **မၤတၢ်သးသး** Yt. 5, 102, well-laid (Darmes.)

$$a_1 + a_2 + \dots + a_n = a_1 + a_2 + \dots + a_n; \quad \text{စုစုပေါင်း} (= \dots + a_n)$$
$$\frac{1}{2} \frac{d}{dt} \left(\frac{1}{2} \frac{d}{dt} \right) = \frac{1}{2} \frac{d}{dt} + \frac{1}{2} \frac{d}{dt}$$
$$-u_{xx} + u = -u_{xx} + u$$
$$-w\phi + \lambda + w + \phi = -w\phi + \lambda + w + \phi$$

Exception:— *अश्वत्थ* large, great.

$$y + u + 3u^2 = y + 3u^2$$

$\text{अ} + \text{अ} = \text{आ}$; $\text{अ} + \text{अ} = \text{अ}$; $\text{अ} + \text{अ} = \text{अ}$
 $= \text{अ}$

$\text{अ} + \text{अ} = \text{अ}$; $\text{अ} + \text{अ} = \text{अ}$

$\text{अ} + \text{अ} = \text{अ}$; $\text{अ} + \text{अ} = \text{अ}$

$\text{अ} + \text{अ} = \text{अ}$ (see Fragments, 9, 2.)

$\text{अ} + \text{अ} = \text{अ}$; $\text{अ} + \text{अ} = \text{अ}$

$\text{अ} + \text{अ} = \text{अ}$ (root

$\text{अ} + \text{अ}$ to rise; to go forward) ; $\text{अ} + \text{अ} = \text{अ}$.

$\text{अ} + \text{अ} = \text{अ}$

$\text{अ} + \text{अ} = \text{अ}$

$\text{अ} + \text{अ} = \text{अ}$; rt. $\text{अ} + \text{अ}$

(see Wester. Yt. 13, 25) ; $\text{अ} + \text{अ} = \text{अ}$.

$\text{अ} + \text{अ} = \text{अ}$ (as, $\text{अ} + \text{अ} = \text{अ}$)

$\text{अ} + \text{अ} = \text{अ}$ (see Yt. 8, 11; Yt. 10, 55).

Guna and Vriddhi.

13. When अ , इ , उ , ऋ and $\text{ॠ$ are changed to अ , अ , अ and अ , respectively, the modification is called the *guna* of the vowel.

When अ , इ , उ , ऋ and $\text{ॠ$ are changed to अ , अ , अ and अ , respectively, the variation is termed the *vriddhi* of that vowel. In other words, the *guna* is effected by placing अ immediately before the aforesaid vowels (except अ), and *vriddhi* by अ , and then coalescing the two according to the rules of *Sandhi* mentioned above. The relation of the *guna* and *vriddhi* vowels and syllables to the simple vowels will appear from the following table:—

Simple Vowel	अ	इ	उ	ॠ
Guna	अ	अ	अ	अ
Vriddhi	अ	अ	अ	अ

(6).—The final 𐬥 of the first member of a compound, inserts 𐬥 after it, if the second member be 𐬥𐬀𐬢𐬵, 𐬥𐬀𐬢𐬵 or 𐬢𐬵; e. g., 𐬢𐬵-𐬥𐬀𐬢𐬵 (orig., 𐬢𐬵 + 𐬥𐬀𐬢𐬵); 𐬥𐬀𐬢𐬵-𐬥𐬀𐬢𐬵 (orig., + 𐬥𐬀𐬢𐬵 𐬥𐬀𐬢𐬵); 𐬥𐬀𐬢𐬵-𐬥𐬀𐬢𐬵, 𐬢𐬵-𐬥𐬀𐬢𐬵 (also, 𐬢𐬵𐬥𐬀𐬢𐬵 see Y. 33, 5.)

19. 𐬥—This long vowel is freely and frequently used in the Gāthā dialect as a substitute for 𐬵, 𐬥, 𐬥, 𐬥, 𐬥 of the Avesta writings; hence, it is commonly called the Gāthā 𐬥.

It should be noted that the first five uses of this vowel given below are purely applicable to the Gāthā literature only, as distinguished from the Avesta writings.

(1).—Words ending in 𐬵 affix a final 𐬥 after them; as, 𐬵𐬀𐬢𐬵 = Av. 𐬵𐬀𐬢𐬵, 𐬵𐬀𐬢𐬵 = Av. 𐬵𐬀𐬢𐬵, &c.

(2).—An initial 𐬵, followed by 𐬵, 𐬥, 𐬥 or 𐬵, is, in several instances, changed to 𐬥; as, 𐬵𐬀𐬢𐬵𐬵𐬵𐬵𐬵 = Av. 𐬵𐬀𐬢𐬵𐬵𐬵𐬵𐬵; 𐬵𐬀𐬢𐬵𐬵𐬵𐬵𐬵 = Av. 𐬵𐬀𐬢𐬵𐬵𐬵𐬵𐬵; 𐬵𐬀𐬢𐬵𐬵𐬵𐬵𐬵 = Av. 𐬵𐬀𐬢𐬵𐬵𐬵𐬵𐬵; 𐬵𐬀𐬢𐬵𐬵𐬵𐬵𐬵 = Av. 𐬵𐬀𐬢𐬵𐬵𐬵𐬵𐬵

(3).—A final 𐬵 or 𐬥 occasionally alters its preceding 𐬵 to 𐬥; as, 𐬵𐬀𐬢𐬵, 𐬵𐬀𐬢𐬵; 𐬵𐬀𐬢𐬵, 𐬵𐬀𐬢𐬵, &c.

(4).—Monosyllabics ending in 𐬵 in Avesta substitute 𐬥 for 𐬵; as, 𐬵, 𐬵, 𐬵, 𐬵, for 𐬵, 𐬵, 𐬵, 𐬵, respectively.

(5).—Sometimes, though rarely, the medials 𐬵, 𐬵, 𐬵 and 𐬵 are changed to 𐬥; as, 𐬵𐬀𐬢𐬵𐬵𐬵𐬵 = orig., 𐬵𐬀𐬢𐬵𐬵𐬵𐬵; 𐬵𐬀𐬢𐬵𐬵𐬵𐬵 = orig., 𐬵𐬀𐬢𐬵𐬵𐬵𐬵; 𐬵𐬀𐬢𐬵𐬵𐬵𐬵 = orig., 𐬵𐬀𐬢𐬵𐬵𐬵𐬵; 𐬵𐬀𐬢𐬵𐬵𐬵𐬵 = orig., 𐬵𐬀𐬢𐬵𐬵𐬵𐬵; 𐬵𐬀𐬢𐬵𐬵𐬵𐬵 = orig., 𐬵𐬀𐬢𐬵𐬵𐬵𐬵

𐎧𐎺𐎠 to 𐎧; as, 𐎧𐎺𐎠𐎧 (orig., 𐎧 + 𐎧𐎺𐎠𐎧); similarly,
 𐎧𐎺𐎠𐎧𐎺𐎠; 𐎧𐎺𐎠𐎧 (orig., 𐎧 + 𐎧𐎺𐎠𐎧); 𐎧𐎺𐎠𐎧𐎺𐎠.

[illegible]

(6).—Crude forms of adjectives ending in **အ** change, with very few exceptions, the final **အ** to **ဉ်** before the suffix **အလှ** of the comparative and **အလှဆုံး** of the superlative; as, **အလှအပျိုအရွယ်** **အလှဉ်အပျိုအရွယ်**, **အလှအရွယ်** **အလှဉ်အရွယ်**, **အလှအရွယ်အလှဆုံး**, **အလှအရွယ်အလှဆုံး**, &c.

21. 𐌲—(1). This letter, as a penultimate vowel, is always a substitute for 𐌰 before the finals 𐌺 and 𐌾; as, 𐌲𐌺𐌰𐌺𐌰 (orig., 𐌺 + 𐌰)𐌺𐌰𐌺𐌰); similarly, 𐌲𐌺𐌰𐌺𐌰, 𐌲𐌺𐌰𐌺𐌰, 𐌲𐌺𐌰.

(2).—As an initial, medial or final letter, it is a sort of diphthong in several instances of ဃ (ယ) before ဟ, ဂ, င, ဋ, ဍ, ဎ and ဏ; as, ယဟန, ယဂဏ္ဌာယ, ယငုဒ, ယညာဏတေ,

¹ Occasionally, a medial 6 or } also changes its preceding ㄹ to ㄱ; as, ㄴㄱㄹ, ㄹㄱㄹ (also, ㄴㄱㄹ); ㄹㄱㄹ (also, ㄹㄱㄹ); ㄱㄱㄹ (orig., ㄱㄱㄹ); ㄴㄱ (but, ㄱㄱ)

တၢ်မၤနီၤ, တၢ်မၤနီၤ, တၢ်မၤနီၤ, တၢ်မၤနီၤ တၢ်မၤနီၤ
 တၢ်မၤနီၤ. တၢ်မၤနီၤ, တၢ်မၤနီၤ (orig., တၢ်မၤနီၤ), &c.

(3).—Sometimes, though rarely, a medial န is a substitute for
 မ; e.g., တၢ်မၤနီၤ—တၢ်မၤနီၤ approach, arrival (rt. တၢ်မၤနီၤ—
 တၢ်မၤနီၤ darkness (orig., တၢ်မၤနီၤ+တၢ်မၤနီၤ)

Changes of Vowels.

22. The original vowels in words are, in several cases, substituted for different ones, viz.:— န for န, န, န. Examples,
 တၢ်မၤနီၤ (rt. တၢ်မၤနီၤ); တၢ်မၤနီၤ (orig., တၢ်မၤနီၤ); တၢ်မၤနီၤ (orig.,
 တၢ်မၤနီၤ), တၢ်မၤနီၤ (orig., တၢ်မၤနီၤ).

န for န, န, န, န. Examples, တၢ်မၤနီၤ (rt. တၢ်မၤနီၤ); တၢ်မၤနီၤ
 (rt. တၢ်မၤနီၤ); တၢ်မၤနီၤ (orig., တၢ်မၤနီၤ); တၢ်မၤနီၤ (တၢ်မၤနီၤ)
 န for န, န, န, န. Examples, တၢ်မၤနီၤ (rt. တၢ်မၤနီၤ);
 တၢ်မၤနီၤ (တၢ်မၤနီၤ); တၢ်မၤနီၤ (fr. တၢ်မၤနီၤ); တၢ်မၤနီၤ (တၢ်မၤနီၤ).

Insertion of Redundant Vowels.

23. Occasionally, redundant vowels are inserted in words.
 These are န, န, န, န, န, န, န. Examples:—

တၢ်မၤနီၤ (originally, တၢ်မၤနီၤ Sans. တၢ်မၤနီၤ)
 တၢ်မၤနီၤ (orig., တၢ်မၤနီၤ+တၢ်မၤနီၤ); တၢ်မၤနီၤ
 တၢ်မၤနီၤ (orig., တၢ်မၤနီၤ+တၢ်မၤနီၤ).
 တၢ်မၤနီၤ (orig., တၢ်မၤနီၤ).
 တၢ်မၤနီၤ (orig., တၢ်မၤနီၤ+တၢ်မၤနီၤ).
 တၢ်မၤနီၤ (orig., တၢ်မၤနီၤ).
 တၢ်မၤနီၤ (orig., တၢ်မၤနီၤ+တၢ်မၤနီၤ).

26. CLASSIFICATION OF CONSONANTS.

	Surd or hard consonants.				Sonant or soft consonants.			
	Unaspirate.	Aspirate.	Sibilants.	Unaspirate.	Aspirate.	Nasal.	Sibilants.	Semi-vowels.
Gutturals.....	ء	أ, ب, ح	...	ع	أ, ح	ا	...	...
Palatals	ن	...	ط	ك	...	ك	ط	و
Linguals .....	...	...	ظ	...	...	...	...	ي
Dentals	ت, د	ث	ذ	ز	ذ	ا, ت	ز	...
Labials.....	ل	ف	...	م	...	م	...	ه

OBSERVATION 1:—The primary divisions of the consonants are three, viz., the guttural, the dental and the labial. The palatal and the lingual are the modifications of the guttural and the dental, respectively. Except a sibilant and a semi-vowel, there are, in fact, no linguals in Avesta. Consequently, the Sanskrit linguals ङ ञ ण are often changed to the corresponding dentals

ॢ ॣ । in Avesta. The aspirates of the palatals ॢ and

ॣ are substituted for those of the gutturals, । and ॥; as, ॣ ॣ ॣ ॣ

(from ॣ ॣ); ॣ ॣ ॣ ॣ (from ॣ ॣ ॣ ॣ); ॣ ॣ ॣ ॣ (orig.,

ॣ + ॣ); ॣ ॣ ॣ ॣ (from ॣ ॣ); ॣ ॣ ॣ ॣ (rt. ॣ ॣ ॣ ॣ),

&c. But in sibilants, the Avesta language is peculiarly rich, even richer than Sanskrit and Persian—the latter having four (viz., स, श, ष, झ), and the former three sibilants, (viz., ॣ, ॣ, ॣ).

OBSERVATION 2 :—The aspirates, except ॣ ॣ and ॣ, are formed by the addition of *h* to the preceding consonants, whether

hard or soft. This addition of *h* is clearly seen, when the same letters are written in the Roman characters; as, ॣ kh, ॣ gh, ॣ

th, ॣ dh, ॣ ph. The consonant ॣ is a sonant aspirate,

most probably of the Pehlvi ۞, which is pronounced both *a* and

h, e.g., ۞ ۞ ۞ ۞ *akanârak* boundless; ۞ ۞ *humata*, a good thought, &c.

Changes of Consonants.

27. In Avesta, when two certain consonants come together, either in the body of a simple word, or as the final and the initial consonants of the members of a compound, the second consonant exercises its influence over the first; in other words, final consonants have a tendency to adapt themselves to the initial, rather than the initial to the final, as will be seen from the following rules:—

Aspirating Letters.

28. The letters ॢ, ॣ, ।, ॥, ॣ, ॣ, ॣ, when preceded by unaspirate consonants, change the latter, in most cases, to their corresponding aspirate forms. Examples:—

𐬀𐬎𐬌𐬎𐬎𐬎 (= 𐬀𐬎 + 𐬎𐬎𐬎¹); 𐬀𐬎𐬌𐬎𐬎 (= 𐬀𐬎 + 𐬎𐬎𐬎¹);
 𐬀𐬎𐬎𐬎 (= 𐬀 + 𐬎𐬎𐬎¹); ² 𐬀𐬎𐬎𐬎𐬎𐬎 (= 𐬀𐬎 + 𐬎𐬎𐬎...)
 𐬀𐬎𐬎𐬎 (= 𐬀 + 𐬎𐬎𐬎); 𐬀𐬎𐬎𐬎 (= 𐬀𐬎 + 𐬎𐬎𐬎); 𐬀𐬎𐬎𐬎𐬎
 (= 𐬀𐬎𐬎 + 𐬎𐬎𐬎³); 𐬀𐬎𐬎𐬎𐬎 (= ... + 𐬎𐬎𐬎); 𐬀𐬎𐬎𐬎𐬎
 (= 𐬀𐬎𐬎 + 𐬎𐬎𐬎⁴); ⁵ 𐬀𐬎𐬎𐬎𐬎 (Sans. सत्य); 𐬀𐬎𐬎𐬎 (= 𐬎𐬎
 + 𐬀); 𐬀𐬎𐬎 (Sans. उग्र); 𐬀𐬎𐬎⁶ (Sans. अत्र); ⁷ 𐬀𐬎𐬎𐬎𐬎;

¹ 𐬎 and 𐬎 in their aspirate forms are, as aforesaid, changed to
 𐬎 and 𐬎 for want of palatal aspirates in Avesta, corresponding
 to Sanskrit ऋ and ॠ.

² It should be remarked that 𐬎 does not always aspirate
 its preceding 𐬎; as, 𐬀𐬎𐬎𐬎𐬎𐬎; 𐬀𐬎𐬎𐬎, 𐬀𐬎𐬎𐬎𐬎𐬎,
 𐬀𐬎𐬎𐬎𐬎, 𐬀𐬎𐬎𐬎, 𐬀𐬎𐬎𐬎𐬎𐬎, &c.

³ The letter 𐬎, coming in immediate contact with 𐬎 on
 account of its preceding 𐬀 being dropped, changes the latter to
 its aspirate form.

⁴ The second 𐬀 being eliminated.

⁵ Exceptions :—𐬀𐬎𐬎𐬎𐬎𐬎, 𐬀𐬎𐬎𐬎𐬎𐬎𐬎; 𐬀𐬎𐬎𐬎𐬎 (Geld.)

⁶ Exception:—𐬀𐬎𐬎𐬎. Note that 𐬎 and 𐬎, when
 preceded by a sibilant, are not changed to their aspirate forms,
 even though followed by 𐬎, 𐬎 or 𐬎; as, 𐬀𐬎𐬎𐬎, 𐬀𐬎𐬎𐬎,
 𐬀𐬎𐬎𐬎, 𐬀𐬎𐬎𐬎; 𐬀𐬎𐬎𐬎, 𐬀𐬎𐬎𐬎𐬎, 𐬀𐬎𐬎𐬎𐬎𐬎

⁷ Exceptions :—𐬀𐬎𐬎, 𐬀𐬎𐬎𐬎, 𐬀𐬎𐬎𐬎

1. 'နွေကံ (Sans. स्वाम्); 'သကလေး; သဟဟ
 (orig., သ+ဟဟ); သဟသ (=သ+ဟသ); သဟဟ (orig.,
 သ+ဟဟ); သဟဟဟဟ (from ဟဟ), &c.

၂ and ၃, when preceded by သ or န, insert ဟ before them;
 as, သ + ဟဟ = သဟဟဟ; သဟဟဟ + ဟဟ = သဟဟဟဟဟဟ;
 similarly, သဟဟဟ, သဟဟဟ, သဟဟဟ, သဟဟဟဟဟ, -ဟဟ
 သဟဟဟ

Contact of Final and Initial Dentals.

29. Final န, န, န, or န, before initial န, is changed
 to သ; as, န + နဟ = သဟဟ; သန + နဟ = သဟဟဟ; သန
 + သန = သဟဟ (န being dropped); န + နဟ = သဟဟ.

30. Final န, န, န, or န, before initial န or န, is
 generally changed to န, sometimes to န; as, န
 + သ = သဟ; န + သဟ = သဟဟ.

သ + သဟ = သဟဟ; သ + သဟဟ = သဟဟဟ.

OBSERVATION:—It will be seen from the above that, if two
 dentals come in contact, the first is changed to a hard or a soft
 sibilant, according as the following dental is hard or soft.

1 Note.—In these two examples (viz., နွေကံ and နွေကံ), the consonant န, after aspirating the preceding letters န
 and န, is itself changed to န. Exceptions:—သဟဟဟ, သဟဟဟ, သဟဟဟ. န and န do not aspirate the initial
 န or န; as, သဟ, သဟဟ, သဟဟဟ (Yag. 44, 12.)

Changes of Final Consonants.

31. Final ḥ , before initial ḥ , is changed to ḥ ; as, ḥḥ
 $+ \text{ḥ} = \text{ḥḥḥ}$; $\text{ḥ} + \text{ḥ} = \text{ḥḥḥ}$; ḥḥḥ (rt. ḥḥ)

32. Final ḥ , or ḥ , before initial ḥ , is generally changed to ḥ , sometimes to ḥ ; as, $\text{ḥ} + \text{ḥ} = \text{ḥḥḥ}$; ḥḥḥ (from ḥḥḥ); ḥḥḥ (fr. ḥḥḥ); ḥḥḥ (fr. ḥḥḥ); ḥḥḥ (= $\text{ḥ} + \text{ḥ}$); $\text{ḥ} + \text{ḥ} = \text{ḥḥḥ}$.

33. Final ḥ or ḥ , before initial ḥ or ḥ , is changed to ḥ ; as, $\text{ḥḥḥ} = \text{ḥḥḥḥ}$ (Gâth.)

34. Final ḥ , before initial ḥ , is changed to ḥ or ḥ ; as, $\text{ḥ} + \text{ḥ} = \text{ḥḥḥḥ}$; $\text{ḥ} + \text{ḥ} = \text{ḥḥḥḥ}$ (the second ḥ being dropped); $\text{ḥ} + \text{ḥ} = \text{ḥḥḥḥ}$.

35. Final ḥ , before initial ḥ , is changed to ḥ ; as, $\text{ḥḥ} + \text{ḥ} = \text{ḥḥḥḥ}$; $\text{ḥḥ} + \text{ḥḥ} = \text{ḥḥḥḥḥḥ}$; $\text{ḥḥ} + \text{ḥḥ} = \text{ḥḥḥḥḥḥ}$, &c.

36. Surd finals before sonant letters are changed to corresponding sonants; as, $\text{ḥ} + \text{ḥ} = \text{ḥḥḥḥ}$; $\text{ḥḥ} + \text{ḥḥ} = \text{ḥḥḥḥḥḥ}$ (Gâth.); ḥḥḥḥḥḥ (Sans. ḥḥḥ) = ḥḥḥḥḥḥ (ḥ being dropped); ḥḥḥḥḥḥ (orig., ḥḥḥḥḥḥ); ḥḥḥḥḥḥ (orig., ḥḥḥḥḥḥ); ḥḥḥḥḥḥ (orig., ḥḥḥḥḥḥ); ḥḥḥḥḥḥ (orig., ḥḥḥḥḥḥ); ḥḥḥḥḥḥ (orig., ḥḥḥḥḥḥ).

37. Final ḥ , before initial ḥ or ḥ , is changed to ḥ ; as,

¹ Compare English To Grunt, To Grumble.

$\text{𐭠𐭣} + \text{𐭠𐭣𐭠}^1 = \text{𐭠𐭣𐭠𐭣}$; $\text{𐭠𐭣} + \text{𐭠𐭣𐭠𐭣}^1 = \text{𐭠𐭣𐭠𐭣𐭠𐭣}$; $\text{𐭠𐭣𐭠𐭣} + \text{𐭠𐭣𐭠𐭣} = \text{𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣}$

38. Final 𐭠 , before initial 𐭠 or 𐭠 , is changed to 𐭠 ; as, $\text{𐭠𐭣𐭠𐭣} + \text{𐭠𐭣𐭠𐭣} = \text{𐭠𐭣𐭠𐭣𐭠𐭣}$; 𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣 (orig., $\text{𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣} + \text{𐭠𐭣𐭠𐭣}$).

39. Final vowels (except 𐭠 and 𐭠) and consonants mostly change the following 𐭠 to 𐭠 ; as, $\text{𐭠} + \text{𐭠𐭣𐭠𐭣} = \text{𐭠𐭣𐭠𐭣}$; $\text{𐭠} + \text{𐭠𐭣𐭠𐭣} = \text{𐭠𐭣𐭠𐭣}$; 𐭠𐭣𐭠𐭣𐭠𐭣 (orig., $\text{𐭠} + \text{𐭠𐭣𐭠𐭣}$); 𐭠𐭣𐭠𐭣 (orig., $\text{𐭠} + \text{𐭠𐭣}$); 𐭠𐭣𐭠𐭣 (orig., $\text{𐭠} + \text{𐭠𐭣𐭠𐭣}$).

40. Final 𐭠 unites with initial 𐭠 to 𐭠 ; e. g., $\text{𐭠𐭣} + \text{𐭠𐭣𐭠𐭣𐭠𐭣}$ = 𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣 (Gâth.); similarly, 𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣 , 𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣 Gâth., (orig., $\text{𐭠𐭣} + \text{𐭠𐭣𐭠𐭣𐭠𐭣}$).

41. Final 𐭠 , before 𐭠 or 𐭠 , is changed to 𐭠 ; e. g., 𐭠𐭣𐭠𐭣𐭠𐭣 , 𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣 , &c.

42. Final 𐭠 unites with initial 𐭠𐭣 to 𐭠𐭣 ; e. g., 𐭠𐭣𐭠𐭣𐭠𐭣 = 𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣 .

43. Final 𐭠 unites with initial 𐭠 to 𐭠𐭣 ; e. g., $\text{𐭠𐭣} + \text{𐭠𐭣𐭠𐭣} = \text{𐭠𐭣𐭠𐭣}$; $\text{𐭠𐭣𐭠𐭣} + \text{𐭠𐭣𐭠𐭣} = \text{𐭠𐭣𐭠𐭣𐭠𐭣}$.

44. Final 𐭠 , 𐭠 , 𐭠 or 𐭠𐭣 unites with 𐭠 to 𐭠 ; e. g., $\text{𐭠} + \text{𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣} = \text{𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣}$; $\text{𐭠} + \text{𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣} = \text{𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣}$; $\text{𐭠} + \text{𐭠𐭣𐭠𐭣𐭠𐭣} = \text{𐭠𐭣𐭠𐭣𐭠𐭣}$.

45. Initial 𐭠 , before final vowels (except 𐭠 , 𐭠 , 𐭠) and

¹ 3 is euphonically inserted before 𐭠 ; it has nothing to do with the etymology. This will be fully explained hereafter.

ㅏ to ㅑ; as, ㅑㅑㅑㅑ (orig., ㅑ+ㅏㅏㅏㅑ); similarly, ㅑㅑㅑ, ㅑㅑㅑㅑ, ㅑㅑㅑㅑㅑ, ㅑㅑㅑㅑㅑㅑㅑ.

ㅓ to ㅕ; as, ㅕㅕㅕㅕ (orig., ㅕ+ㅓㅓㅓㅕ); sometimes to ㅗ; as, ㅗㅗㅗㅗ (orig., ㅕ+ㅓㅓㅓㅗ)

ㅕ (preceded by ㅏ) to ㅑ or ㅓ; as, ㅑㅑㅑㅑ, ㅓㅓㅑㅑ (= ㅕ+ㅓㅓㅑㅑ); ㅑㅑ, ㅓㅑ (= ㅕ+ㅓㅓㅑ)

Final ㅑ or ㅓ changes the preceding ㅓㅓ to ㅑㅑ, sometimes to ㅓㅓ; as, ㅑㅑㅑ, ㅓㅓㅑ; ㅑㅑㅑㅑㅑㅑㅑ (orig., ㅓㅓㅑㅑ...); ㅑㅑㅑㅑㅑㅑㅑ (orig., ㅓㅓㅑㅑ...)

Changes of penultimate ㅏ, ㅓ, ㅑ, ㅗ, ㅕ, ㅓ and ㅕ before final 6.

48. Final 6 changes its preceding—

ㅏ to ㅑ; as, ㅑ+ㅑㅑㅑㅑㅑㅑ=ㅑㅑㅑㅑㅑㅑ; ㅑ+ㅑㅑㅑㅑ=ㅑㅑㅑㅑ; sometimes to ㅑ; as, ㅑㅑㅑㅑ (also, ㅑㅑㅑㅑ); ㅑㅑ (also, ㅑㅑ); ㅑㅑㅑ (also, ㅑㅑㅑ); ㅑㅑㅑㅑㅑㅑ-ㅑㅑㅑ, ㅑㅑㅑㅑㅑㅑㅑㅑ, ㅑㅑㅑㅑㅑㅑㅑ

ㅓ to ㅕ; as, ㅑ+ㅓㅑㅑㅑ=ㅑㅑㅑㅑ; ㅑ+ㅓㅑㅑㅑㅑ=ㅑㅑㅑㅑㅑㅑ; ㅑㅑ; similarly, ㅑㅑㅑㅑ, ㅑㅑㅑ

ㅑ or ㅗ to ㅗ; as, ㅑ+ㅑㅑㅑㅑ=ㅑㅑㅑㅑ; ㅑ+ㅑㅑㅑㅑㅑ=ㅑㅑㅑㅑㅑ; similarly, ㅑㅑㅑㅑㅑ, ㅑㅑㅑㅑㅑ (= ㅑ+ㅑ...)

¹ Initial ㅑ, after a final ㅏ, also changes the latter to ㅑ, sometimes to ㅑ; as, ㅑㅑ+ㅑㅑㅑㅑ=ㅑㅑㅑㅑ; ㅑㅑ+ㅑㅑㅑㅑ=ㅑㅑㅑㅑㅑ.

or १ to १; as, ८+१८ = १८; ८+१८ = १८;
 १८ (= ८+१८)

८ (preceded by a consonant) to ८; as, ८+८ = ८;
 ८; ८+८ = ८

८ (preceded by ८) to ८; as, ८+८ = ८;
 ८; ८+८ = ८ life; ८+८ = ८;
 ८

८ (preceded by ८) to ८; as, ८+८ = ८ a step;
 ८+८ = ८

८ (preceded by a consonant) to १; as, ८+८ = १;
 ८+८ = १

८ (preceded by ८) to ८ or ८; as, ८+८ = ८;
 ८+८ = ८; ८+८ = ८; ८+८ = ८ (orig.,
 ८) = ८.

८ (preceded by ८) to ८ or १; as, ८+८ = ८;
 ८+८ = ८ (८ being euphonicly changed to ८);
 ८+८ = ८; ८+८ = ८.

49. The verbal terminations ८ मि, ८, म, मसि (Ved.), ८
 ८, ८ महे, ८ महे and ८ म lengthen the preceding

¹ Exceptions:—८, ८ (= ८+...)

² Exceptions:—८ (orig., ८+८); ८, ८
 (Geld. orig., ८+८); ८

³ Also, ८ (See Yt. 5, 63). Exceptions:—८,
 ८ (orig., ८+८...).

Occasionally, 𐬀𐬀𐬀 (Sans. स्व) being substituted for 𐬀𐬀 (one's own self), both forms are met with in Avesta; as, 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 , 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 self-lighted. (See Vend. 2, 30; Yt. 10, 142). Similarly, rt. 𐬀𐬀𐬀 , 𐬀𐬀𐬀 to eat, to drink; as, 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 and 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 ; 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 and 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 ; 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 and 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 .

Note.— 𐬀𐬀 , according to Dr. Geldner, is used before 𐬀 only; e. g., 𐬀𐬀𐬀𐬀 , 𐬀𐬀𐬀𐬀 , 𐬀𐬀𐬀𐬀 , 𐬀𐬀𐬀𐬀 , 𐬀𐬀𐬀𐬀 , &c.

𐬀 = ग, घ, ङ; as, 𐬀𐬀𐬀 गो, 𐬀𐬀 mas. a bull; fem. a cow; 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 = अङ्गुष्ठ the toe; 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 घर्म heat.

𐬀 (before an aspirating consonant) = ग्; as, 𐬀𐬀𐬀 अग्र top, summit; 𐬀𐬀𐬀 उग्र very strong; 𐬀𐬀𐬀𐬀 नग्न naked.

𐬀 = ग, घ, ज, ह, ङ, ञ; as, 𐬀𐬀𐬀𐬀 = भग divine power; 𐬀𐬀𐬀𐬀 = दाघ, दाह, दाग a scar (lit.), a mark; 𐬀𐬀𐬀𐬀 = जनि, ज्ञ a woman.

𐬀𐬀𐬀 = क्ष; as, rt. 𐬀𐬀𐬀𐬀 = क्षर to flow.

Note.— 𐬀𐬀𐬀 is a soft form of 𐬀𐬀𐬀 ; both forms, though rarely, are met with; as, 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 , 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 (See Spiegel, Yaç. 17, 4).

𐬀 = च, छ, ज, ञ; as, rt. 𐬀𐬀𐬀 = चर, چريدن to graze, to walk about. 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 = چار a place where anything grows. 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 = پنجه five.

𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 = गृ, ज, ह, छ, ञ; as, 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 = गच्छति he or she reaches

¹ As, 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 , a corn-field; 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 a sown field.

-goes; 𐬨𐬀𐬭𐬀𐬵𐬀 = 𐬭𐬀𐬵𐬀 asked for, demanded; 𐬨𐬀𐬭𐬀𐬵𐬀 : living; rt. 𐬨𐬀 = हन् , 𐬵𐬀 to strike, to kill.

𐬨𐬀 = त् , 𐬵𐬀 , 𐬵𐬀 ; as, 𐬨𐬀𐬭𐬀 = तनु , 𐬵𐬀 the body; 𐬨𐬀𐬭𐬀 = धातु , 𐬵𐬀𐬭𐬀𐬵𐬀 the Creator.

Note 1.—This letter (𐬨𐬀) never comes at the end of a word or the first member of a compound, except when preceded by 𐬵𐬀 or 𐬵𐬀 ; as, 𐬨𐬀𐬭𐬀𐬵𐬀 , 𐬨𐬀𐬭𐬀𐬵𐬀 , 𐬨𐬀𐬭𐬀𐬵𐬀 , 𐬨𐬀𐬭𐬀𐬵𐬀 , - 𐬨𐬀𐬭𐬀𐬵𐬀 , 𐬨𐬀𐬭𐬀𐬵𐬀 , &c.

Note 2.— 𐬨𐬀 (past partic. pass.) = 𐬵𐬀 or 𐬵𐬀 ; e. g., 𐬨𐬀𐬭𐬀𐬵𐬀 = आवृत्त 𐬵𐬀𐬭𐬀𐬵𐬀 brought; 𐬨𐬀𐬭𐬀𐬵𐬀 = बद्ध 𐬵𐬀𐬭𐬀𐬵𐬀 bound; 𐬨𐬀𐬭𐬀𐬵𐬀 = कृत 𐬵𐬀𐬭𐬀𐬵𐬀 done, &c.

𐬨𐬀 = त् , 𐬵𐬀 , 𐬵𐬀 ; as, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀 = पुत्रवन्त having a son or children; 𐬨𐬀𐬭𐬀 = तद् it; 𐬨𐬀𐬭𐬀 = चिद् any, et cetera.

Note.—This letter (𐬨𐬀) is used at the beginning or in the body of a word before 𐬵𐬀 or 𐬵𐬀 only; as, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀 , 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀 , 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀 ; also, before the enclitic particles 𐬨𐬀 , 𐬨𐬀 (Gâth.), 𐬨𐬀𐬭𐬀 , 𐬨𐬀𐬭𐬀 (Gâth.), preceded by a vowel; as, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀 , 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 , 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 . At the end of a word it always follows a vowel; as, 𐬨𐬀𐬭𐬀𐬵𐬀 , 𐬨𐬀𐬭𐬀 , 𐬨𐬀𐬭𐬀 , 𐬨𐬀𐬭𐬀𐬵𐬀 , 𐬨𐬀𐬭𐬀𐬵𐬀 , &c.

𐬨𐬀 = त् ; as, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 = द्वेषस् hatred.

𐬨𐬀 (before an aspirating consonant) = त् ; 𐬨𐬀 (rarely); 𐬨𐬀 ; as, 𐬨𐬀𐬭𐬀𐬵𐬀 = मन्त्र a holy text; 𐬨𐬀𐬭𐬀𐬵𐬀 = चात a protector; 𐬨𐬀𐬭𐬀𐬵𐬀 a place of protection, a mansion (from rt. 𐬨𐬀𐬭𐬀 to protect); 𐬨𐬀𐬭𐬀𐬵𐬀 = स्रोतस् a stream.

for one) the nasal of its own class. In Avesta, under similar circumstances, } or 𐬨 is mostly used for इ, अ, ए and न; before labials; as, अहक a hook; काश्चन् gold; पण्डित learned बन्धन binding; कम्पन trembling, &c. 𐬨𐬀𐬨𐬀𐬨𐬀, 𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀, 𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀, 𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀, 𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀, 𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀, 𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀, 𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀, 𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀, 𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀, &c.

𐬨=ए, अ, ए, ॐ, ॐ; as, 𐬨𐬀𐬨𐬀𐬨𐬀=पितर a father; 𐬨𐬀=अप water; 𐬨𐬀𐬨𐬀=𐬀𐬀𐬀—a protector; rt. 𐬨𐬀𐬨𐬀=पत=𐬀𐬀𐬀 to fall; rt. 𐬨𐬀𐬨𐬀=रभ् (Ved.) to seize or snatch from.

𐬨 (before an aspirating consonant) =ए, ए, ॐ; as, 𐬨𐬀𐬨𐬀𐬨𐬀=प्रश्न a question; 𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀=𐬀𐬀𐬀 an offspring. [forward.

𐬨=ह, ए, ॐ; as, 𐬨𐬀𐬨𐬀=शफ, 𐬀𐬀 a hoof; 𐬨𐬀𐬨𐬀𐬨𐬀=𐬀𐬀𐬀 =मेवज, 𐬀𐬀𐬀 a remedy, a medicine.

𐬨=ह, ए, ॐ; as, 𐬨𐬀𐬨𐬀𐬨𐬀=मातर, 𐬀𐬀𐬀 a mother; rt. 𐬨𐬀𐬨𐬀=𐬀𐬀 to speak; 𐬨𐬀𐬨𐬀=नम naked.

𐬨𐬀𐬨𐬀, 𐬨𐬀𐬨𐬀=ह, ॐ; as, 𐬨𐬀𐬨𐬀𐬨𐬀=𐬀𐬀, 𐬀𐬀 barley, corn; rt. 𐬨𐬀𐬨𐬀=𐬀𐬀, 𐬀𐬀𐬀 to adore, to invoke.

𐬨=ह, ए, ॐ; as, rt. 𐬨𐬀𐬨𐬀=𐬀𐬀𐬀, to empty; rt. 𐬨𐬀𐬨𐬀=𐬀𐬀 to fly; 𐬨𐬀𐬨𐬀 𐬀𐬀𐬀=𐬀𐬀 (initial 𐬀𐬀 being dropped) a hero.

OBSERVATION.—In several instances, } is substituted for in the same word; as, 𐬨𐬀𐬨𐬀𐬨𐬀, 𐬨𐬀𐬨𐬀𐬨𐬀, 𐬨𐬀𐬨𐬀𐬨𐬀, 𐬨𐬀𐬨𐬀𐬨𐬀,

¹ As, 𐬨𐬀𐬨𐬀𐬨𐬀 a pair of greaves; so, 𐬨𐬀𐬨𐬀 an elephant keeper.

² 𐬨𐬀𐬨𐬀=𐬀𐬀𐬀 to fall down.

i.e., we find both **رد** and **ش** in the same word; as, **کاشتن** to sow; **داشتن** to have, **بدار**; **گشتن** and **گردیدن** to turn, to become; **نوردیدن** and **نوشتن** to fold, to twist.

د = **श, छ, स, ष**; as, **دند** = **शक, सब, सम** a hoof; **دند** = **शक, सब, सम**

= **पृच्छति**, **پرسد** he or she asks; rt. **د-ود** = **काश, का** to be visible.

دو = **स्क, स्व**; as, **دود** = **स्कम्भ** a pillar, a post; rt.

دو = **स्व** to cut, to hurt.

د = **छ**; as, rt. **د-د** = **छिन्, छि** to cut, to break.

د = **स्त, स्थ, सं**; as, rt. **द-द** = **स्तु, स्तु** to praise; **द-द**

= **स्थूणा** a pillar; **द-द** = **स्थिति** standing. [प्रश्न a question.

द = **स्त, श**; as, rt. **द-द** = **स्निह** to bear affection to; **द-द** =

द = **श, स, स्क, स, स, स, स**; as, **द-द** = **श्वेत** white; **द-द** = **विश्व** all, every; rt. **द-द** = **स्पृ** to inspect;

rt. **द-द** = **वि-स्फुर** **सुर्द, सुर्द** to stamp, to trample on.

द = **ज, ह, ड, ङ**; as, **द-द** = **जामात** a son-in-law;

rt. **द-द** = **जन्** **जान** to be born; **द-द** = **हस्त, दस्त** the hand;

द-द = **महन्त** great, large; **द-द** = **ऊर्ध्व** deep. [to invoke.

द = **ह, ड, ङ**; as, **द-द** = **जिह्वा** **जान** the tongue; rt. **द-द** = **ह**

द = **ज, य, ह, ङ, ङ**; as, **द-द** = **जानु** **जानु** the knee; **द-द** =

दूयम् you; **द-द** = **अहि** **अहि** a snake; rt. **द-द** = **ह** to

consume by fire.

द = **ज, य, ह, ङ, ङ**; as, **द-द** = **ज्ञात** one who knows.

Insertion of Redundant Consonants in words.

58. Sometimes, redundant consonants are found inserted in the

1 In Sanskrit, **छ**, between two vowels, is changed to **श्च**.

body of words without affecting the meaning. They are 𐬵, 𐬶,

𐬷, 𐬸, 𐬹, 𐬺, 𐬻, 𐬼, 𐬽, 𐬾, 𐬿 and 𐭀. Examples:—

𐬵𐬶𐬷𐬸𐬹 (orig., 𐬶𐬷𐬸) a sinful-wicked man.

𐬶𐬷𐬸𐬹𐬺𐬻𐬼 (orig., 𐬶𐬷𐬸+𐬹𐬺𐬻, perf. partic. nom. plu.) those who have performed their actions.

𐬶𐬷𐬸𐬹𐬺 (from 𐬶𐬷𐬸=𐬶𐬷𐬸 smoke, mist).

𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽 (loc. plu. of 𐬶𐬷𐬸 an enclosure).

𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾 (=𐬶𐬷𐬸+𐬹𐬺𐬻 least).

𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿 (from 𐬶𐬷𐬸 the body).

𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀 (fr. 𐬶𐬷𐬸+𐬹𐬺𐬻) the Maker.

𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁 (fr. 𐬶𐬷𐬸+𐬹𐬺𐬻) drought of water.

𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂 (fr. 𐬶𐬷𐬸𐬹𐬺𐬻+𐬹𐬺𐬻) the burning of corpses; 𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃 (fr. 𐬶𐬷𐬸𐬹𐬺𐬻+𐬹𐬺𐬻) having the seed of the waters. [Zarathustra.

𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄 (fr. 𐬶𐬷𐬸𐬹𐬺𐬻+𐬹𐬺𐬻) the father of

𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅 (fr. 𐬶𐬷𐬸𐬹𐬺𐬻+𐬹𐬺𐬻) pregnancy; 𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆

𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇 (rt. 𐬶𐬷𐬸𐬹𐬺𐬻 to outrun).

𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈 (fr. 𐬶𐬷𐬸𐬹𐬺𐬻+𐬹𐬺𐬻) created from the waters; 𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉 (infin., rt. 𐬶𐬷𐬸) for being, to be.

𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊 (fr. 𐬶𐬷𐬸+𐬹𐬺𐬻) heed ye!

Dropping of Consonants.

59. Contrary to what is just mentioned above, we meet with, though rarely, words from which consonants, either radical or affixal, are eliminated. They are 𐬵, 𐬶, 𐬷, 𐬸, 𐬹, 𐬺, 𐬻, 𐬼, 𐬽, 𐬾, 𐬿 and 𐭀. Examples:—

అ-అమృత (orig., అమృత + అ) amplitude, ease;
(orig., అ + అమృత) light (not heavy), nimble.

అ-అమృత (orig., అమృత + అ) fifty times.

అ-అ (originally, అ) was; అమృత (for అమృత)
అమృత abl. sing. of అమృత).

అ-అ (for అ) both; అమృత (orig., అమృత)
అమృత trouble; అమృత (for అమృత) both. [thought]

అ-అమృత (= అమృత + అ) killed; అమృత (= అమృత + అ);

అ-అమృత (= అమృత + అ) passed; అమృత Sans. उपवृत्

(orig., అమృత + అమృత + అ) married; అమృత (for అ + అమృత) Aorist

1st Per. Sing. Parasmai; rt. అ to be. [rule]

అ-అమృత (orig., అమృత + అ) mayst Thou

అ-అమృత (orig., అమృత) Bactria.

అ-అమృత (orig., అమృత) male.

అ-అమృత-అమృత look, glance (rt. అమృత); అమృత

(rt. అమృత) flowing.

అ-అమృత (orig., అమృత + అ) a name.

అ-అమృత (orig., అమృత + అ) thou wilt obtain; అమృత

(orig., అమృత + అ) thou wilt strike.

Transposition of letters.

60. In some instances, we come across words, in which letters change their places. Examples. అమృత (in అమృత) from అమృత to ask; అమృత, from అమృత (Sans. उप, उप to be extended; అమృత, fr. అమృత to kill; అమృత (orig. అమృత + అమృత; rt. అమృత L. Sic-care to become dry).

𐬨𐬀𐬎𐬌𐬭𐬀𐬎𐬭𐬀, (orig., 𐬨𐬀𐬎𐬌 + 𐬭𐬀 + 𐬎𐬭𐬀) we praise.

𐬨𐬀𐬎𐬭𐬀 (orig., 𐬨 + 𐬎𐬭𐬀) for the world (dat. sing.).

𐬨𐬀𐬎𐬭𐬀 (orig., 𐬨 + 𐬎𐬭𐬀) good (fem.).

𐬨𐬀𐬎𐬭𐬀 Wester. (orig., 𐬨 + 𐬎𐬭𐬀) in the house.

Softening of Consonants.

61. The softening of consonants, which, among others, is a peculiar characteristic of the Gâthâ dialect, is also occasionally seen in the Avesta writings. Examples:—

𐬨𐬀𐬎𐬭𐬀, 𐬨𐬀𐬎𐬭𐬀 (from 𐬨𐬀𐬎 a bone); 𐬨𐬀𐬎𐬭𐬀
(originally, 𐬨𐬀𐬎𐬭𐬀) said; 𐬨𐬀𐬎𐬭𐬀-𐬨𐬀𐬎𐬭𐬀 (orig., -𐬨𐬀𐬎𐬭𐬀
𐬨𐬀𐬎𐬭𐬀) a water-tank, a reservoir; 𐬨𐬀𐬎𐬭𐬀𐬨𐬀𐬎𐬭𐬀 (rt.
𐬨𐬀𐬎𐬭𐬀-𐬨𐬀𐬎𐬭𐬀 to flow, to stream; 𐬨𐬀𐬎𐬭𐬀𐬨𐬀𐬎𐬭𐬀 (also., -𐬨𐬀𐬎𐬭𐬀
𐬨𐬀𐬎𐬭𐬀) staunchest; 𐬨𐬀𐬎𐬭𐬀𐬨𐬀𐬎𐬭𐬀 (orig., 𐬨𐬀𐬎𐬭𐬀𐬨𐬀𐬎𐬭𐬀)
northern; 𐬨𐬀𐬎𐬭𐬀𐬨𐬀𐬎𐬭𐬀 (rt. 𐬨𐬀𐬎𐬭𐬀𐬨𐬀𐬎𐬭𐬀, Sans. 𐬨𐬀𐬎𐬭𐬀 to move quickly).
𐬨𐬀𐬎𐬭𐬀 (rt. 𐬨𐬀𐬎𐬭𐬀, Sans. 𐬨𐬀𐬎𐬭𐬀 to wish). 𐬨𐬀𐬎𐬭𐬀 (in 𐬨𐬀𐬎𐬭𐬀
𐬨𐬀𐬎𐬭𐬀) fr. 𐬨𐬀𐬎𐬭𐬀, Sans. 𐬨𐬀𐬎𐬭𐬀 to sharpen.

Dropping of Syllables.

62. Finally, we sometimes find syllables dropped from words. Examples:—

𐬨𐬀𐬎𐬭𐬀𐬨𐬀𐬎𐬭𐬀 (orig., 𐬨𐬀𐬎𐬭𐬀 + 𐬨𐬀𐬎𐬭𐬀); 𐬨𐬀𐬎𐬭𐬀𐬨𐬀𐬎𐬭𐬀
(orig., 𐬨𐬀𐬎𐬭𐬀 + 𐬨𐬀𐬎𐬭𐬀); 𐬨𐬀𐬎𐬭𐬀𐬨𐬀𐬎𐬭𐬀 (orig., 𐬨𐬀𐬎𐬭𐬀 + 𐬨𐬀𐬎𐬭𐬀);
𐬨𐬀𐬎𐬭𐬀𐬨𐬀𐬎𐬭𐬀, 𐬨𐬀𐬎𐬭𐬀𐬨𐬀𐬎𐬭𐬀, 𐬨𐬀𐬎𐬭𐬀𐬨𐬀𐬎𐬭𐬀 (orig., 𐬨𐬀𐬎𐬭𐬀𐬨𐬀𐬎𐬭𐬀...);
𐬨𐬀𐬎𐬭𐬀 (orig., 𐬨𐬀𐬎𐬭𐬀 + 𐬨𐬀𐬎𐬭𐬀)

OBSERVATION.—From examples given above, it will be seen that the elimination, in most cases, takes place, in one of the two homogeneous syllables.

Chapter II.

On roots, and the formation of nominal bases.

63. After treating of letters, their characteristics and the rule of euphony (*sandhi*), we now come to roots and the formation of the crude bases of nouns substantive and adjective.

It should be remembered, that almost all nouns are formed from roots. A root in Avesta, as well as in Sanskrit, is always monosyllabic, and contains one single vowel, but it may have from one to four consonants. A single vowel, without any consonant, may also serve as a root; as, *अ*, *इ*, *उ*, Sans. *इ*, *क* to go.

Note.—The radical vowel may be always of one of the following:—*अ*, *इ*, *उ*, *ए*, *ओ*, *ऌ*, *ॡ*; *ऌ* (rarely); e. g., *उष्ण* त्व to be warm; *दा* to give; *दिश* to show; *नी* to guide; *बुध* to know; *कृ* to cut, to clip; *कु* to do; *कृ* to cut (in *कृत्वा*—*कृतम्*)

64. The disposition of consonants in roots is not fixed by one rule. Some roots begin with one or two consonants and end in a vowel; as, *भू* to become; *स्तु* to praise. Some begin with a vowel and end in one or two consonants; as, *इष्ट* to wish; *अस्मृ* to smear. Some begin and end with one or two consonants inclosing a medial vowel;¹ as, *हिष* to hate; *चिन्त* to think; *छिन्* to cut; *स्वस्* to make firm, to support, &c.

65. In several instances, primary roots affix a redundant consonant at the end; as, *मृग्य* from *मृग*, *मृग्य* to deceive; *हृन्* from *हृ*, *हृन्* to strike, to wound; *पृच्छ* fr. *पृच्छ* to rule, to glitter; *स्ना* fr. *स्ना* to bathe; *स्नान*

¹ Vide Professor Sir Monier Williams' Sanskrit Grammar, 2nd Ed., pp. 40-41.

69. The bases¹ of nouns substantive and adjective are formed by adding certain suffixes to the root, the vowel of which is, in many cases, liable at the same time to be changed to its guṇa or vṛiddhi equivalent. These suffixes are called Primary (कृत्) Suffixes²; and the bases so formed are called Primary Nominal Bases. Again, from the nominal bases so formed, other nominal bases are derived by means of other suffixes, called Secondary (तद्धित्) Suffixes;³ and the bases so formed are called Secondary Nominal Bases; as, अचक्षुः (rt. क्षु), अचक्षुः (rt. क्षु), अचक्षुः (rt. क्षु), अचक्षुः (rt. क्षु), &c., are primary nominal bases; while, अचक्षुः (fr. अचक्षुः), अचक्षुः (fr. अचक्षुः), &c., are secondary nominal bases.

It should be noted then, that the nominal base is the crude or naked form of a noun which serves as the basis of its case-inflexions;⁴ e. g., अचक्षुः , अचक्षुः , अचक्षुः , &c.

CAUTION.—In the formation of nominal bases, when final radical letters combine with the initial letters of suffixes, the rules of euphonic changes (*sandhi*) must be observed.

70. List of Ordinary Primary (or कृत्) Suffixes.⁴

Primary Suffixes.

Examples.

अ

अ

¹ Also called the crude bases or crude forms.

² A list of these suffixes is given below.

³ Compare Professor Sir Monier Williams' Sanskrit Grammar, 2nd Ed., p. 42.

⁴ Observe that these suffixes, unless specified, are mostly employed to form adjectives and substantives mas. and neut.

⁵ This suffix forms substantives, which generally denote the action or state expressed by the verbal root; e. g., अचक्षुः regulation (rt. क्षु to govern); अचक्षुः action (rt. क्षु to do). In several instances, it is employed to form substantives denoting the agent; e. g., अचक्षुः a killer (rt. क्षु to kill). It generally changes the radical vowel to its guṇa or vṛiddhi substitute. This (अ), as well as all other suffixes, ending in अ , when

Primary Suffixes.

Examples.

¹ مود

مود

² مود

مود

مود

مود

م

م

³ مود

مود

مود

مود

⁴ مود

مود

مود

مود

adjectively used, lengthen their final vowel in the feminine gender; as, مود (mas. and neut.); مود (fem.); مود (mas. and neut.); مود (fem.); مود (mas. and neut.); مود (fem.). Sometimes, it (i.e., م) is affixed to the reduplicated form of a root; as, مود (rt. م to protect; orig., م + مود); مود (rt. م; م + مود)

¹ Generally forms agentive nouns; e.g., مود. Comp. Sans. अक in माहक receiving, बोधक an informer.

² Forms in most cases neuter substantives; e.g., مود, مود, &c. Comp. Sans. अस् in मनस्, नमस्, चेतस्.

³ Forms substantives which denote the action or state expressed by the root, the instrument or means by which that action or state is brought about, &c.; e.g., مود (rt. د); مود (rt. م-د), مود, &c. Comp. Sans. अन in भोजन food, मरण death.

⁴ An abridged form of مود denoting the agent. مود=orig., م + م; rt. م, Sans. अन् to breathe.

Primary Suffixes.

Examples.

¹ ດ	ຊາດ
ດ	ຊາດ
² ດ	ຊາດ
ດ	ຊາດ
² ດ	ຊາດ
ດ	ຊາດ
³ ດ	ຊາດ
⁴ ດ	ຊາດ (mas.)
³ ດ	ຊາດ
ດ	ຊາດ

¹ Forms, with a few exceptions, a large number of feminine substantives, which denote the action or state expressed by the root; *e. g.*, ຊາດ, ຊາດ, ຊາດ. Exceptions.—ຊາດ, ຊາດ, ຊາດ (mas.). Comp. Sans. ति in स्तुति, आकृति.

² ດ, ດ—Mark that ດ is the same as ດ; ດ, when preceded by ດ or ດ is not changed to ດ, though followed by ດ, the aspirating letter (*see* p. 23). It mostly forms neuter substantives, which generally denote the instrument or means by which the action expressed by the root is accomplished; *e. g.*, ດ, ດ, ດ, ດ, ດ, &c. In some instances, it forms masculine and feminine nouns; *e. g.*, ດ, ດ (mas.); ດ, ດ, ດ (fem.). Comp. Sans. च in नेत्र, पात्र (neut.).

³ In most cases a soft form of ດ.

⁴ A soft form of ດ (denoting the agent); sometimes, though rarely, ດ is used; *e. g.*, ດ (fem.) a daughter.

Primary Suffixes.

Examples.

¹ אָנָּח

אָנָּח אָנָּח

אָ

אָנָּח אָנָּח

אָ

אָנָּח אָנָּח

אָ

אָנָּח אָנָּח

¹ אָ

אָנָּח אָנָּח

אָ

אָנָּח אָנָּח

² אָ

אָנָּח אָנָּח

אָ

אָנָּח אָנָּח

אָ

אָנָּח אָנָּח

אָ

אָנָּח אָנָּח

³ אָ

אָנָּח אָנָּח

⁴ אָ

אָנָּח אָנָּח

אָ

אָנָּח אָנָּח

¹ Generally forms neuter substantives; as, אָנָּח אָנָּח, אָנָּח אָנָּח, אָנָּח אָנָּח, &c. Comp. the Lat. and Sans. suffixes *us*, *men* and

मन्; e. g., *opus*, *exāmen* (L.), जन्मन्, (neut.)

² Forms verbal adjectives. It mostly gunates the radical vowel; as, אָנָּח אָנָּח, אָנָּח אָנָּח, &c. Comp. Sans. च in लब्ध (rt. लृ to cut).

³ Generally forms adjectives; as, אָנָּח אָנָּח, אָנָּח אָנָּח, אָנָּח אָנָּח, &c.

⁴ Forms neuter substantives, which are indeclinable; as, אָנָּח אָנָּח, אָנָּח אָנָּח, &c.

71. List of Ordinary Secondary (or तद्धित) Suffixes.

Secondary Suffixes.

Examples.

¹ -	मन्त्राणां
² -	मन्त्राणां
³ -	मन्त्राणां
⁴ -	मन्त्राणां
² -	मन्त्राणां
⁵ -	मन्त्राणां

¹ Mostly forms adjectives and patronymics; sometimes, substantives; e. g., मन्त्राणां (fr. मन्त्र), pertaining to the tribe; similarly, मन्त्राणां, मन्त्राणां, मन्त्राणां, &c. Patronym.—मन्त्राणां (fr. मन्त्र), मन्त्राणां (fr. मन्त्राणां). Subs.—मन्त्राणां (fr. मन्त्राणां); मन्त्राणां (fr. मन्त्राणां), &c.

² मन्त्राणां and मन्त्राणां form possessive adjectives, corresponding to Per. *in* (in *in*) and Sax. *en* (in wooden, silken); e. g., मन्त्राणां, मन्त्राणां, मन्त्राणां, मन्त्राणां.

³ Mostly forms patronymics; as, मन्त्राणां (fr. मन्त्राणां), मन्त्राणां (fr. मन्त्राणां).

⁴ Forms, besides substantives and adjectives, patronymics; as, मन्त्राणां (fr. मन्त्राणां); मन्त्राणां (fr. मन्त्राणां).

⁵ A feminine suffix mostly subjoined to consonantal bases which admit of a feminine; e. g., मन्त्राणां, मन्त्राणां, मन्त्राणां, मन्त्राणां; मन्त्राणां (fr. मन्त्राणां).

*Secondary Suffixes.**Examples.*

¹ - ස	සැසැසි
² - ආ	සැසැසිආ
² - ආ	සැසැසිආ
³ - ආ	සැසැසිආ
⁴ - ආ	සැසැසිආ
⁵ - ආ	සැසැසිආ
⁶ - ආ	සැසැසිආ

¹ Changed to **ස** in the feminine ; as, **සැසැසි**, **සැසැසි**, **සැසැසි**, **සැසැසි**.

² Mostly forms abstract mas. and fem. substantives. When affixed to the pres. partic. act., it changes the final **සැසැසි** to **සැසැසි**; e.g., **සැසැසි** (orig., **සැසැසි** + **සැසැසි**); **සැසැසි** (orig., **සැසැසි** + **සැසැසි**); **සැසැසි** (orig., **සැසැසි** + **සැසැසි**); **සැසැසි** (orig., **සැසැසි** + **සැසැසි**); **සැසැසි** (orig., **සැසැසි** + **සැසැසි**).

³ Forms neuter substantives which denote the action or state expressed by the noun to which **සැසැසි** is added; as, **සැසැසි**, **සැසැසි**, &c.

⁴ Forms, besides substantives and adjectives, patronymics; as, **සැසැසි** (fr. **සැසැසි**); **සැසැසි** (fr. **සැසැසි**), &c.

⁵ As, **සැසැසි**, **සැසැසි** (Geld.), **සැසැසි**.

⁶ Forms possessive adjectives; as, **සැසැසි**, **සැසැසි**.

Secondary Suffixes.

Examples.

¹ دند

وسندند

² دندند

وسندندند

لد

سندلد

³ دند

سندند

⁴ دندند

سندندند

⁵ دند

سندندند

¹ Forms (1) adjectives, meaning 'pertaining or similar to' the noun to which it is affixed; as, دندند, دندند, دندند, &c.; (2) patronymics; as, دندند; (3) sometimes, substantives; e. g., دندند, دندند. It generally rejects the final د; as, دندند (fr. دندند). In several instances, the radical د is lengthened; as, دندند (fr. دندند); دندند (fr. دندند, دندند). Sometimes, though rarely, the final د is retained; e. g., دندند (Visp. 12, 5), also دندند; دندند (Yt. 14, 31), also دندند Comp. Sans. य in वीर्य (fr. वीर); देव्य (fr. देव); गव्य (fr. गो).

² Forms patronymics; as, دندند (from دندند).

³ An adjectival suffix; e. g., دندند, &c.

⁴ Forms possessive adjectives; as, دندند, دندند.

⁵ Generally forms possessive adjectives; e. g., دندند,

دندند

Compound Nominal Bases.

72. ¹Primary and secondary nominal bases, participles, roots, numerals, reflexive pronouns and particles may be compounded with primary and secondary nominal bases, participles and roots; and the compound bases formed in this manner have the power to express various relations, that exist between the objects or ideas denoted by their different members. These relations would have had to be expressed by two or more inflected words or by subordinate sentences, if the composition had not taken place;

e. g., प्रादेशिक-पञ्चाल lord of the country (= पञ्चाल-प्रादेशिक)

पञ्चाल-प्रादेशिक ; पञ्चाल-प्रादेशिक having a steel helmet (= पञ्चाल-प्रादेशिक)

पञ्चाल-प्रादेशिक .)

पञ्चाल-प्रादेशिक beast and man (पञ्चाल-प्रादेशिक) in the nominative case; पञ्चाल-प्रादेशिक in the accusative case).

73. Nominal bases ending in vowels, except पञ्चाल and पञ्चाल , when employed as first members, or when they form any but the last member of a compound, take in general no case-terminations, but retain their crude forms unchanged, either a point (.) or a hyphen (-) being placed at the end of each word except the last; e. g., पञ्चाल-प्रादेशिक , पञ्चाल-प्रादेशिक , पञ्चाल-प्रादेशिक , पञ्चाल-प्रादेशिक , पञ्चाल-प्रादेशिक , पञ्चाल-प्रादेशिक , पञ्चाल-प्रादेशिक , पञ्चाल-प्रादेशिक , &c. In several instances, final vowels of preceding members of compounds combine with the initial letters of succeeding members according to the rules of *sandhi*; e. g., पञ्चाल-प्रादेशिक (orig., पञ्चाल-प्रादेशिक) पञ्चाल-प्रादेशिक (orig., पञ्चाल-प्रादेशिक); पञ्चाल-प्रादेशिक (orig., पञ्चाल-प्रादेशिक), पञ्चाल-प्रादेशिक (orig., पञ्चाल-प्रादेशिक).

¹ This portion of compound nominal bases, from p. 52 to p. 55, is, with some slight variation, taken from Dr. Kielhorn's Sanskrit Grammar, 3rd Ed.

-သုတေသန acc. (orig., သုတေသန+သုတေသန); သုတေသန-သုတေသန
 acc. (orig., သုတေသန+သုတေသန) သုတေသန-သုတေသန nom.
 (orig., သုတေသန-သုတေသန); သုတေသန loc. (orig.,
သုတေသန+သုတေသန); သုတေသန-သုတေသန nom. (orig., +သုတေသန
သုတေသန)

76. Feminine adjectives, that qualify a following member in the same compound, generally assume their masculine base ; e. g., သုတေသန-သုတေသန, သုတေသန-သုတေသန, သုတေသန-သုတေသန.

77. When သုတေသန (a bull) becomes the first member of a compound, it is, in several instances, changed to သုတေသန; but if followed by a word beginning with », it is shortened to သုတေသန; e. g., သုတေသန-သုတေသန, သုတေသန-သုတေသန, သုတေသန-သုတေသန; but သုတေသန-သုတေသန (orig., သုတေသန-သုတေသန+သုတေသန).

In some cases သုတေသန remains unchanged ; e. g., သုတေသန, သုတေသန, &c.

78. Nouns employed as last members of compounds generally retain their bases unchanged ; as, သုတေသန-သုတေသန, သုတေသန, သုတေသန-သုတေသန, &c. But when a feminine noun ending in သ, သ or သ forms the last member of a determinative (तत्पुरुष) compound, in which the first member governs the second member, or of a relative (बहुव्रीहि) compound, its final vowel is shortened ; as, သုတေသန-သုတေသန (orig., သုတေသန) not singing the Gāthās ; သုတေသန-သုတေသန (orig., သုတေသန) a man of ill-intent ; သုတေသန-သုတေသန (orig., သုတေသန) a sharp or flashing poniard ; သုတေသန-သုတေသန (orig., သုတေသန) dry dust.

79. All compound nominal bases may be divided into four classes, viz.,

1. Determinative (or तत्पुरुष) Compounds.
2. Attributive (or बहुव्रीहि) Compounds.
3. Copulative (or द्वन्द्व) Compounds.
4. Adverbial (or अव्ययीभाव) Compounds.

80. "A Tatpurusha (तत्पुरुष) compound may, in general, be described as a compound, which denotes that which is expressed by its second member, determined or qualified by what is expressed by its first member. When the first member of a Tatpurusha stands in apposition to the second, so that, if the compound were dissolved, it would have to be expressed by a substantive or adjective agreeing in case with the second member, the Tatpurusha-compound is called a **Karmadhāraya**. Again, a **Karmadhāraya**-compound, the first member of which is a cardinal number, is called a **Dvigu**-compound. It will appear, then, that a Tatpurusha-compound, to which neither the term Karmadhāraya nor the term Dvigu is applicable, must, in general, be a compound, the first member of which, if the compound were dissolved, would be governed by the second member, and would have to be expressed by a word in an oblique case.*" Examples:—

Tatpurusha only :— गृह-पति the master of the house,
(orig., गृह-पतेः).

Karmadhāraya :— दीर्घ-युग a long life.

Dvigu :— दश-पद ten paces; नव-वृत्ति nine furrows; अष्ट-लक्षण eight characteristics.

81. "Tatpurusha-compounds in general may be called Determinative compounds; those Tatpurusha-compounds which are neither Karmadhāraya nor Dvigu, **Dependent Determinative** compounds. Karmadhāraya-compounds may be called **Appositional Determinative** compounds, and Dvigu-compounds, **Numeral Determinative** compounds.*"

Observation.—A numeral determinative (द्विगु) compound may also be used as the attribute of a substantive, and may, consequently, become an attributive (बहुव्रीहि) compound; e. g., नव-पद nine feet (num. determ. comp.); नव-पद-मन्त्र of

* Vide Dr. Kiehn's Sanskrit Grammar, 3rd Ed.

nine feet (attrib. comp.). Compare Sans. त्रिभुवन the three worlds, viz., heaven, earth and the lower regions (numer. determ. comp.); त्रिलोचन one who has three eyes, a name of Shiva (attrib. comp.).

Dependent Determinative Compounds.

82. The second member is determined or qualified by the first member, which, if the compound were dissolved, would stand—

1. In the accusative case; e. g., *ਫਾਸਲਾ-ਭਾਗ* destroying malice.

2. In the instrumental case; e. g., *ਭਾਗ-ਫਾਸਲਾ* killed by a wolf. [for the cattle.]

3. In the dative case; e. g., *ਭਾਗ-ਫਾਸਲਾ* the abode

4. In the ablative case; e. g., *ਭਾਗ-ਫਾਸਲਾ* estranged from the Daêvas. [of the house.]

5. In the genitive case; e. g., *ਭਾਗ-ਫਾਸਲਾ* the master

Note.—Compare the Persian compounds *ਖردخانه*, *ਫਿਲਖਾਨ*, *ਜਹਾਨਪਨਾ*, *ਬਾਰਚੀਖਾਨ*.

6. In the locative case; e. g., *ਭਾਗ-ਫਾਸਲਾ* first (i.e., best) in righteousness.

Compounds of this class consist of—

1. Two substantives; e. g., *ਭਾਗ-ਫਾਸਲਾ* a horse-stall.

2. A substantive+an adjective; e. g., *ਭਾਗ-ਫਾਸਲਾ* wealth-increasing.

3. A substantive+ a present participle; e. g., *ਭਾਗ-ਫਾਸਲਾ* stepping wide. [killed by a dog.]

4. A substantive+ a past participle; e. g., *ਭਾਗ-ਫਾਸਲਾ*

5. A substantive+ a root; e. g., *ਭਾਗ-ਫਾਸਲਾ* a hero-slayer.

6. An adjective+ a substantive; e. g., *ਭਾਗ-ਫਾਸਲਾ* every Druj.

7. A present participle+ a substantive; e. g., *ਭਾਗ-ਫਾਸਲਾ* not singing the Gâthâs.

8. A past participle + a substantive; e. g., **ሕጻናዊ**

አንድ one who carries a corpse singly.

9. A root + a substantive; e. g., **ሕጻናዊ** the king who rules at his will.

10. A preposition + a substantive; e. g., **ሕጻናዊ** fit for drinking purposes. [water.]

11. A prefix + a substantive; e. g., **ሕጻናዊ** drought of

12. An adjective + a root; e. g., **ሕጻናዊ** one who kills a righteous person.

Appositional Determinative (कर्मधारय) Compounds consist of—

Two substantives; e. g., **ሕጻናዊ** a child like an **Âthravan**; **ሕጻናዊ** a she-camel; **ሕጻናዊ** a she-ass.

An adjective + a substantive; e. g., **ሕጻናዊ** proper or right food.

Observation.—An appositional determinative (कर्मधारय) compound may also be used as the attribute of a substantive, and may, consequently, become an attributive (बहुव्रीहि) compound; e. g., **ሕጻናዊ** a long arm (appos. determ. comp.);

ሕጻናዊ having long arms (attrib. comp.). Compare Sans. **महाबाहु**, a great arm (appos. determ. comp.); **महाबाहु**, having a great arm (attrib. comp.).

Two adjectives; e. g., **ሕጻናዊ** wide-flowing.

An adjective + a present participle; e. g., **ሕጻናዊ** crying out loudly.

¹ Originally, **ሕጻናዊ**; **ሕጻናዊ** being euphonically inserted (as **ሕጻናዊ** in **ሕጻናዊ**).

² Originally, **ሕጻናዊ**; **ሕጻናዊ** = **ሕጻናዊ** speaking; **ሕጻናዊ** to speak.

An adjective + a past participle; e. g., **—** **—** rightly spoken.

An adjective + a numeral; e. g., **—** **—** many hundreds. [good actions.

An adjective + a root; e. g., **—** **—** doing

A present participle + a substantive; e. g., **—** **—** making the trees grow up. [flame.

An adverb + a substantive; e. g., **—** **—** ever in

A reflexive pronoun + a substantive; e. g., **—** **—** one's own carpet.

An interrogative pronoun + a substantive; e. g., **—** **—** what a woman (lit.), i.e., a bad woman. Compare Sans. **—** a bad man. [the only-created.

A numeral + a past participle; e. g., **—** **—**

A prefix + a substantive; e. g., **—** **—** the evil eye.

A prefix + a past participle; e. g., **—** **—** well-protected.

Observation.—In some Karmadhâraya compounds the qualifying member takes the second place; e. g., **—** **—** the shining sky (lit.) ; name of a person. (Compare **—** **—** Vend. 19, 35); **—** **—**. Comp. Sans. **—** a tiger-like man.

83. “An attributive (बहुव्रीहि) compound is one which denotes something else than what is expressed by its members. It generally attributes that which is expressed by its second member, determined or qualified by what is denoted by its first member, to something denoted by neither of its members. When dissolved, it must be expressed by more than two inflected words, viz., by the two words which are its members, generally standing both in the nominative case, and by a relative or demonstrative pronoun in any case except the nominative. A Bahuvrihi-compound has

the nature of an adjective and assumes the gender of the word which expresses that of which the Bahuvrihi-compound forms an attributive."¹ Examples.

सृष्टि-सन्तान-लक्षणे creatures or things which have the seed of sanctity ; सज्ज-सन्तान-लक्षणे one who has weapons of steel ; लक्षणे-सन्तान-लक्षणे (demons who ran) in human shape.

Note.—Compare the Persian compounds *بزدل*, *پيلتن*, *ماه روي*.
Attributive (बहुव्रीहि) compounds consist of—

Two substantives ; e. g., *सृष्टि-सन्तान-लक्षणे* the offspring (or born) of darkness. [having yellow ears.

An adjective + a substantive ; e. g., *सृष्टि-सन्तान-लक्षणे*

Note.—Compare the Persian compounds *تنگ دست* ; *پاک دامن*, *تیز گام*, *گروان بها*.

A substantive + an adjective ; e. g., *सृष्टि-सन्तान-लक्षणे* desirous of purity. [self-shod.

A reflexive pronoun + a substantive ; e. g., *सृष्टि-सन्तान-लक्षणे*

A numeral + a substantive ; e. g., *सृष्टि-सन्तान-लक्षणे* having nine knots. [shapen.

A preposition + a substantive ; e. g., *सृष्टि-सन्तान-लक्षणे* well-

A prefix + a substantive ; e. g., *सृष्टि-सन्तान-लक्षणे* well-armed ; *सृष्टि-सन्तान-लक्षणे* sleepless.

A present participle + a substantive ; e. g., *सृष्टि-सन्तान-लक्षणे* with snorting horses.

A past participle + a substantive ; e. g., *सृष्टि-सन्तान-लक्षणे* with the banners uplifted.

84. A Copulative (संज्ञा) compound is one which consists of two nouns, the second member of which takes the dual form, while its first member, as in all compounds, retains the crude base. If the compound were dissolved, its members would have to be expressed

¹ Dr. Kielhorn's Sanskrit Grammar, 3rd Edition, pp. 250-251.

in the singular number with the particle **և** (and) at the end of each word; as, **անասուն և մարդ** (nom. and acc. dual) beast and man; (if dissolved, **անասն և մարդ** nom.; **անասն և մարդ** acc.).

85. But if these two nouns are not compounded, and if the connecting particle **և** (and) be dropped, they both take the dual form; as, **անասն և մարդ** *Khordād and Amerdād*; **միտր և ահուր** *Mithra and Ahura*; **մանուկ և իւր տէր** the pupil and his master; **ջուր և անտառ** waters and trees.

86. Further, in the case of the union of two or more nouns without being connected by the particle **և**, each of the nouns takes optionally the dual or the plural form. Examples.

Dual.— **միտր և ահուր** *Mithra and Ahura*; **մանուկ և իւր տէր** the pupil and his master; **ջուր և անտառ** waters and trees.

(Y. 57, 28) **միտր և ահուր** *Mithra and Ahura*; **մանուկ և իւր տէր** the pupil and his master; **ջուր և անտառ** waters and trees.

միտր և ահուր *Mithra and Ahura*; **մանուկ և իւր տէր** the pupil and his master; **ջուր և անտառ** waters and trees.

(Yt. 10, 119) **միտր և ահուր** *Mithra and Ahura*; **մանուկ և իւր տէր** the pupil and his master; **ջուր և անտառ** waters and trees.

Plural.— **միտր և ահուր** *Mithra and Ahura*; **մանուկ և իւր տէր** the pupil and his master; **ջուր և անտառ** waters and trees. (Visp. 10, 1).

(Frag. III., 1). **միտր և ահուր** *Mithra and Ahura*; **մանուկ և իւր տէր** the pupil and his master; **ջուր և անտառ** waters and trees.

87. When two plural nouns connected by **և** are compounded, the first noun rejects both the plural termination and the connecting particle, and the second noun, the particle **և** only; as, **հող և դաշտ** (orig., **հող և դաշտ** *lands and fields*). (Yt. 8, 42.)

88. An adverbial (अव्ययीभाव) compound consists of two members, the first of which is a preposition or an adverb, and the second a noun, mostly, in the accusative case. If the compound, which is indeclinable, be dissolved, the first member would govern the second. Examples.—*महोदधेः परितः* round the country; *बालस्य सह* with child; *ज्ञानेन* knowingly.

89. Compounds may be compounded again with other simple or compound words; *e. g.*, *महोदधेः परितः पश्यन्*; *महोदधेः परितः पश्यन् पश्यन्*.

In Avesta, most compounds are of two words; of three, there are a few, but of four, a fewer still.

Chapter III.

Declension of Nouns Substantive and Adjective.

90. The declension of adjectives does not, in general, differ from that of substantives. Nouns substantive and adjective have three genders, *viz.*, masculine, feminine and neuter. Adjectives assume the gender of the substantives which they qualify. Declension consists in the addition to the nominal base of certain terminations, which denote the various cases in the different numbers.

*Note.—A few substantives are indeclinable; as, *महोदधेः*, *महोदधेः*, *महोदधेः*, &c.

91. Nouns substantive and adjective have three numbers, *viz.*, singular, dual and plural.

There are eight cases in each number, *viz.*, Nominative (Nom.), Accusative (Acc.), Instrumental (Instr.), signifying 'by, with, by means of'; Dative (Dat.), 'to, for'; Ablative (Abl.), 'away from, from'; Genitive (Gen.), 'of'; Locative (Loc.), 'in, into, at, towards'; Vocative (Voc.), in which a person or thing is addressed.

92. Table of Case-Terminations added to nominal bases.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	¹ သ , ¹ ယ | : (i.e., ခ)	² သ ခို	အ : (i.e., အခ) သ ³
Acc.	င , ⁴ င အမ္	² သ ခို	အ : (i.e., အခ) သ ³

¹ After bases ending in **သ** or **ယ**, **သ** is added as the termination of the nom. sing.; in all the remaining bases, **ယ** is used; e. g., **ယုဂဿ**, **ယုဂမ္**, **ယုဗ္ဗသ**, **ယုဗ္ဗ**, &c.

² Sometimes, in nominal bases ending in **သ** and **ယ**, **ဂ** is substituted for **သ**; as, **ဂုဏသ**, **ဂုဏယ**, **ဂုဏသ**, **ဂုဏ**, &c. Bases ending in **သ** and **ယ** form their nominative and accusative dual either by retaining or lengthening their final without adding any termination; as, **သုဿသ**, **သုဿယ**, **သုဿသ**, **သုဿ**, **သုဿ**, **သုဿ** (သုဿ) two fingers.

³ The original case-termination is **သမ္** or **ယမ္**, which is rare; as, **သုဿသမ္** (= **သမ္** + **သုဿ**); similarly, **သုဿယမ္**, **သုဿသမ္**, **သုဿယမ္**, &c. **သမ္** in its shortened forms became **သ**, **ယ**, **သ**, which are commonly met with; as, **သုဿ** (= **သ** + **သုဿ**), **သုဿ** (= **သ** + **သုဿ**), **သုဿ** (= **သ** + **သုဿ**), &c. In the Gāthā dialect we sometimes meet with **သမ္**, **ယမ္**, **သမ္**, instead of **သ**, **ယ** or **သ**; as, **သုဿသမ္**, **သုဿယမ္**, **သုဿသမ္**.

⁴ Vowel bases add **င**, and consonantal bases, **င**; as, **သုဿ** (= **င** + **သုဿ**), **သုဿ** (**င** + **သုဿ**), &c.

Instr.	ਅ ਆ	ਅੰਨਾ ² ਖਾਮ ਅੰਨਾ ਮਿ: (i.e., ਮਿਤ੍)
Dat.	ਯਾ ਏ	ਅੰਨਾ ² ਖਾਮ ਅੰਨਾ ³ ਖ: (i.e., ਖਥ੍)
Abl.	ਯਾ ਅ: (i.e., ਅਥ੍)	ਅੰਨਾ ² ਖਾਮ ਅੰਨਾ ³ ਖ: (i.e., ਖਥ੍)
Gen.	ਯਾ ਅ: (i.e., ਅਥ੍)	ਅੰਨਾ ਆ: (i.e., ਆਥ੍) ਅੰਨਾ ਆਮ
Loc.	ਯਾ ਏ	ਅੰਨਾ ਆ: (i.e., ਆਥ੍) { ਯਾ, ਯਾ ⁵ ਯਾ ਯਾ, ਯਾ ਯਾ

Voc. crude form⁶, or } same as nom. dual, same as nom. plu.⁷
same as nom. sing.

¹ In some cases, ਯਾ, ਯਾ or ਯਾ is substituted for ਯਾ; e. g., ਯਾਯਾ, ਯਾਯਾ, ਯਾਯਾ.

² Nominal bases ending in vowels sometimes take the termination ਯਾ or ਯਾ; as, ਯਾਯਾ instr. dual; ਯਾਯਾ ਦਾਤ. dual; ਯਾਯਾ ਅਥਾਤ. dual; ਯਾਯਾ (an eye-brow) forms its dat. dual ਯਾਯਾ. Compare Sanskrit ਖਾਮ (in ਅਖਿਖਾਮ, ਧੁਰੁਖਾਮ, &c.).

³ Occasionally, ਅੰਨਾ is changed to ਅੰਨਾ or ਅੰਨਾ; as, ਯਾਯਾ, ਯਾਯਾ, ਯਾਯਾ [ਯਾਯਾ]

⁴ Sometimes, though seldom, ਯਾ; as, ਯਾਯਾ, ਯਾਯਾ, ਯਾਯਾ.

⁵ ਯਾ or ਯਾ is used after ਯਾ, ਯਾ and ਅੰਨਾ; in all other cases it is changed to ਯਾ or ਯਾ; as, ਯਾਯਾ, ਯਾਯਾ, ਯਾਯਾ, ਯਾਯਾ; but, ਯਾਯਾ, ਯਾਯਾ, ਯਾਯਾ, ਯਾਯਾ, ਯਾਯਾ, ਯਾਯਾ

⁶ Some feminine nouns ending in ਯਾ or ਯਾ form their voc. sing. in ਯਾ; as, ਯਾਯਾ (fr. ਯਾਯਾ), ਯਾਯਾ (fr. ਯਾਯਾ). A few nouns ending in consonants have their voc. sing. same as the nom. sing.; as, ਯਾਯਾ (fr. ਯਾਯਾ), ਯਾਯਾ (fr. ਯਾਯਾ); ਯਾਯਾ, ਯਾਯਾ-ਯਾਯਾ, &c.

93. The above case-terminations undergo various changes, especially when added to bases ending in vowels; these changes are best learnt from the paradigms given under the various declensions. Terminations beginning with vowels may, for convenience sake, be called **vowel-terminations**, terminations beginning with consonants, **consonantal-terminations**.

According to the final letter of the base, the Declension of nouns substantive and adjective is divided into—

(1) Declension of bases ending in vowels or Declension of **vowel-bases**; and

(2) Declension of bases ending in consonants or Declension of **consonantal bases**.

It should be noted that all the inflected forms of nouns, given in the following paradigms, are not actually found in the sacred writings. The Avesta literature being very limited, the student will meet with some particular inflected forms of one noun; while the complement is supplied from some other noun of the same base. These paradigms will help the student in remembering the rules. The examples of the inflected forms of nouns given below the paradigms are such as are *actually* met with in Avesta. Though the regular forms of inflected nouns are numerous and frequent, the variations from the prescribed rules are not few, as will be seen from the examples.

Declension of crude bases ending in vowels.

94. Bases ending in ـ —Masculine.

REMARKS.—In the nom. sing., the final of the base unites with the case-termination to ـ , except when followed by ـ or ـ . The abl. sing. optionally takes ـ , and before the enclitic particle ـ , ـ , instead of the termination. In the gen. sing., ـ is substituted for ـ . The gen. du. inserts ـ before the termination. The loc. du. substitutes ـ for ـ . The nom. and acc. plu. generally take the terminations ـ .

⁷ The crude form is generally used in the case of nominal bases ending in ـ , as, ـ , ـ , ـ , &c.

and ്, respectively, instead of ്. These (*viz.*, ് and ്), being coalesced with the preceding vowel, become ് and ്. In some cases, the acc. plu. ends in ് or ്. The crude base itself is often used for the nom. and acc. plu. The instr. plu. substitutes ് for ്. The terminations ്, ് and ് (്) insert ് before them. The gen. plu. substitutes, in most cases, ് for ്.

☞ It should be remembered that crude nominal bases ending in ് are either masculine or neuter, except those ending in the secondary suffix ്; *e. g.*, ്, ്, ്, &c. These are either masculine or feminine.

CAUTION.—When final letters of nominal crude bases come in contact with initial letters of case-terminations, the rules of euphonic changes (*sandhi*) must be observed.

95. ് (a son)—MASCULINE.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	്	്	{ ് ്
Acc.	്	്	{ ് ്
Instr.	്	്	്

¹ Compare ് with Vedic अश्व; *e. g.*, देवाश्च = ്

² Compare Vedic ऐ; *e. g.*, नद्यै (from नदी a river).

³ But when followed by the enclitic particle ് or ്, ്, ്.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Dat.	𐬨𐬀𐬭𐬀𐬔𐬀	𐬨𐬀𐬭𐬀𐬔𐬀𐬨𐬀𐬭𐬀𐬔𐬀	𐬨𐬀𐬭𐬀𐬔𐬀𐬨𐬀𐬭𐬀𐬔𐬀𐬨𐬀𐬭𐬀𐬔𐬀
Abl.	𐬨𐬀𐬭𐬀𐬔𐬀	𐬨𐬀𐬭𐬀𐬔𐬀𐬨𐬀𐬭𐬀𐬔𐬀	𐬨𐬀𐬭𐬀𐬔𐬀𐬨𐬀𐬭𐬀𐬔𐬀𐬨𐬀𐬭𐬀𐬔𐬀
Gen.	𐬨𐬀𐬭𐬀𐬔𐬀𐬀	𐬨𐬀𐬭𐬀𐬔𐬀𐬀	𐬨𐬀𐬭𐬀𐬔𐬀𐬀
Loc.	𐬨𐬀𐬭𐬀𐬔𐬀	𐬨𐬀𐬭𐬀𐬔𐬀	𐬨𐬀𐬭𐬀𐬔𐬀𐬀
Voc.	𐬨𐬀𐬭𐬀𐬔𐬀	𐬨𐬀𐬭𐬀𐬔𐬀	{ 𐬨𐬀𐬭𐬀𐬔𐬀𐬀 𐬨𐬀𐬭𐬀𐬔𐬀

96. Other inflected forms, both regular and irregular, of the same base:—

Nom. Sing.—𐬨𐬀𐬭𐬀𐬔𐬀𐬀, 𐬨𐬀𐬭𐬀𐬔𐬀, 𐬨𐬀𐬭𐬀𐬔𐬀𐬀, 𐬨𐬀𐬭𐬀𐬔𐬀𐬀,
𐬨𐬀𐬭𐬀𐬔𐬀𐬀, &c.

Nom. and Acc. Dual.—𐬨𐬀𐬭𐬀𐬔𐬀, 𐬨𐬀𐬭𐬀𐬔𐬀, 𐬨𐬀𐬭𐬀𐬔𐬀, 𐬨𐬀𐬭𐬀𐬔𐬀𐬀,
𐬨𐬀𐬭𐬀𐬔𐬀 (Gâthaic) two hosts. It should be noted that Avestaic words, except monosyllabics (such as 𐬀, 𐬀, 𐬀𐬀), never end in the long vowels 𐬀-𐬀-𐬀; on the contrary, the final vowels, in the Gâthâ dialect, are invariably long.

Nom. Plu.—𐬨𐬀𐬭𐬀𐬔𐬀𐬀𐬀, 𐬨𐬀𐬭𐬀𐬔𐬀𐬀, 𐬨𐬀𐬭𐬀𐬔𐬀𐬀𐬀, 𐬨𐬀𐬭𐬀𐬔𐬀𐬀,
𐬨𐬀𐬭𐬀𐬔𐬀𐬀, 𐬨𐬀𐬭𐬀𐬔𐬀𐬀, 𐬨𐬀𐬭𐬀𐬔𐬀𐬀𐬀, 𐬨𐬀𐬭𐬀𐬔𐬀𐬀, 𐬨𐬀𐬭𐬀𐬔𐬀𐬀𐬀,
𐬨𐬀𐬭𐬀𐬔𐬀𐬀 (base 𐬨𐬀𐬭𐬀𐬔𐬀𐬀𐬀), 𐬨𐬀𐬭𐬀𐬔𐬀𐬀,
𐬨𐬀𐬭𐬀𐬔𐬀𐬀; 𐬨𐬀𐬭𐬀𐬔𐬀𐬀, 𐬨𐬀𐬭𐬀𐬔𐬀𐬀, 𐬨𐬀𐬭𐬀𐬔𐬀𐬀, 𐬨𐬀𐬭𐬀𐬔𐬀𐬀
(base 𐬨𐬀𐬭𐬀𐬔𐬀𐬀). Mark 𐬨𐬀𐬭𐬀𐬔𐬀𐬀𐬀𐬀, 𐬨𐬀𐬭𐬀𐬔𐬀𐬀𐬀𐬀
Yt. 8, 48.

But when followed by the enclitic particle 𐬨𐬀 or 𐬨𐬀𐬀,
𐬨𐬀𐬭𐬀𐬔𐬀𐬀, 𐬨𐬀𐬭𐬀𐬔𐬀𐬀𐬀

Nom. Du.—**٢ جبال** (fem.) two mountains.

Gen. Plu.—**ἡ γενεή**

Loc. Plu.—*שם שם שם שם שם שם*

99. Bases ending in ω —Neuter.

Note.—The declension of the masculine and neuter nouns of the same base differs in the nominative and accusative only¹; while all the other cases are alike.

REMARKS.—The neuters ending in ω affix ϵ in the nom. and acc. sing. To the nom. and acc. dual and plural, no case-termination is affixed, only the crude form being used. The remaining cases are like those of the mas. of the same base.

صدق (truthfulness)—Neuter.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	فَتَى	فَتَا	فَتَاة
Acc.	فَتًى	فَتَا	فَتَاة

☞ The rest of the cases follow the analogy of **מִלֵּךְ** (mas.).

100. Other inflected forms of the same base :—

[illegible]

Nom. and Acc. Du.—*မလေးယုတ်, မလေးယုတ် မလေးယုတ်*
Wester., *မလေးယုတ် မလေးယုတ်* Geld. Yt. 19, 32.

Nom. and Acc. Plu.—ἄνθρωποι, ἄνθρωποι, ἄνθρωποι.

¹ The same rule holds good in Sanskrit and Latin ; as, Sans. मनस्, गतम् ; Lat. Regam, Opus (nom. and acc. sing.).

101. Bases ending in — Feminine.

Note.—Crude bases ending in — are, in most cases, feminine.

REMARKS.—In the nom. and voc. sing., the final — is changed to —, sometimes, to —, and no termination is added. In the instr., dat., abl. and gen. sing., the final — is shortened, and — is inserted before the case-termination. The loc. sing. is formed either by shortening or dropping the final vowel and substituting — for the termination. Before the termination of the gen. plu., the final of the base is shortened; and — is substituted, in most cases, for —. The nom. and acc. du. optionally take — for —.

102. — (an instrument)—Feminine.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	<div> <div>—</div> <div>—</div> </div>	<div> <div>—</div> <div>—</div> </div>	<div> <div>—</div> <div>—</div> </div>
Acc.	<div> <div>—</div> <div>—</div> </div>	<div> <div>—</div> <div>—</div> </div>	<div> <div>—</div> <div>—</div> </div>
Instr.	—	—	—
Dat.	—	—	—
Abl.	—	—	—
Gen.	—	—
Loc.	<div> <div>—</div> <div>—</div> </div>	—
Voc.	<div> <div>—</div> <div>—</div> </div>	—	<div> <div>—</div> <div>—</div> </div>

Dat. Sing.— ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠨᠠᠭᠤ ; ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ Geld. Y. 9, 4, 7.
 9, 12; ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ ; ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ Geld. Yt.
 4, 3 (for ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ); ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ

Dat. Du.— ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ .

Dat. Plu.— ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ . Some-
 times, ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ is substituted for ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , as, ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ

Abl. Sing.— ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , (fr. ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ Aurora) — ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ ,
 ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ (also, ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ), ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ ,
 ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ

Abl. Plu.— ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ ,
 ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ

Gen. Sing.— ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ (fr.
 ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ ; fem. of ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ); ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ
 Geld.; ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , (for ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ
 ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ), ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ (for ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ) Y. 43,
 13; ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ ; ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , also,
 ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ Geld. Yağ. 9, 18.

Gen. Plu.— ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ (from ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ); ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ
 (= ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ + ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ) Vend. 5, 24; ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ
 Loc. Sing.— ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ ,
 ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ (fr. ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ); ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ (Yt. 5, 73); ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ
 (Vend. 6, 29).

Loc. Plu.— ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ ,
 ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ , ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ ,
 ᠳᠠᠳᠠᠨᠠᠭᠤᠨᠠᠭᠤ

Voc. Sing.— ܠܝܠܝܢܐ , ܠܝܠܝܢܐ , ܠܝܠܐ , ܠܝܠܝܢܐ ,
 ܠܝܠܝܢܐ , ܠܝܠܝܢܐ , ܠܝܠܐ , ܠܝܠܝܢܐ

Voc. Plu.— ܠܝܠܝܢܐ , ܠܝܠܝܢܐ , ܠܝܠܐ

Bases ending in —Masculine.

104. Masculine nouns ending in — are very few, and, for the most part, compounds, the second member of which is the verbal root ܠܝܠܐ ; as, ܠܝܠܝܢܐ , ܠܝܠܝܢܐ , ܠܝܠܐ , ܠܝܠܝܢܐ , ܠܝܠܝܢܐ , ܠܝܠܐ , &c.

REMARKS.—The nom. and acc. plu. substitute ܠܝܠܐ and ܠܝܠܐ , respectively, for the case-termination. In the voc. sing., the final — is shortened. The gen. plu. shortens the final of the base and substitutes ܠܝܠܐ for ܠܝܠܐ .

105. ܠܝܠܝܢܐ (All-knowing); ܠܝܠܝܢܐ (Evil-knowing)—Masculine.

	Singular.	Plural.
Nom.	ܠܝܠܝܢܐ ܠܝܠܝܢܐ ܠܝܠܝܢܐ	ܠܝܠܝܢܐ ܠܝܠܝܢܐ ܠܝܠܝܢܐ
Acc.	ܠܝܠܝܢܐ (Yt. 5, 82). ܠܝܠܝܢܐ	ܠܝܠܝܢܐ ܠܝܠܝܢܐ
Instr.	ܠܝܠܝܢܐ	ܠܝܠܝܢܐ
Dat.	ܠܝܠܝܢܐ ܠܝܠܝܢܐ	ܠܝܠܝܢܐ
Abl.	ܠܝܠܝܢܐ	ܠܝܠܝܢܐ

¹ As, ܠܝܠܝܢܐ , ܠܝܠܝܢܐ (Y. 12, 5).

	Singular.	Plural.
Gen.	$\left. \begin{array}{l} \text{Gen.} \\ \text{Loc.} \\ \text{Voc.} \end{array} \right\} \begin{array}{l} \text{Gen.} \\ \text{Loc.} \\ \text{Voc.} \end{array}$	
Loc.		
Voc.		

106. Other inflected forms of the same base :—

Nom. Sing.— $\text{Gen.} - \text{Loc.} - \text{Voc.}$, $\text{Gen.} - \text{Loc.} - \text{Voc.}$, $\text{Gen.} - \text{Loc.} - \text{Voc.}$

Nom. Plu.— $\text{Gen.} - \text{Loc.} - \text{Voc.}$

Acc. Sing.— $\text{Gen.} - \text{Loc.} - \text{Voc.}$, $\text{Gen.} - \text{Loc.} - \text{Voc.}$, $\text{Gen.} - \text{Loc.} - \text{Voc.}$

Acc. Plu.— $\text{Gen.} - \text{Loc.} - \text{Voc.}$

Dat. Sing.— $\text{Gen.} - \text{Loc.} - \text{Voc.}$; also, $\text{Gen.} - \text{Loc.} - \text{Voc.}$ Vend. 14, 9.

Dat. Plu.— $\text{Gen.} - \text{Loc.} - \text{Voc.}$, $\text{Gen.} - \text{Loc.} - \text{Voc.}$, $\text{Gen.} - \text{Loc.} - \text{Voc.}$

Gen. Sing.— $\text{Gen.} - \text{Loc.} - \text{Voc.}$

Gen. Plu.— $\text{Gen.} - \text{Loc.} - \text{Voc.}$ (orig., $\text{Gen.} + \text{Loc.} - \text{Voc.}$) Y. 61, 3.

Voc. Sing.— $\text{Gen.} - \text{Loc.} - \text{Voc.}$, $\text{Gen.} - \text{Loc.} - \text{Voc.}$ Geld. Y. 8, 5;
Y. 52, 5; also $\text{Gen.} - \text{Loc.} - \text{Voc.}$, $\text{Gen.} - \text{Loc.} - \text{Voc.}$

Voc. Plu.— $\text{Gen.} - \text{Loc.} - \text{Voc.}$ Y. 65, 12.

107. Bases ending in ' Masculine and Feminine :—

REMARKS.—The instr. sing. retains the crude form. In the dat. sing., the final of the base is gunated (i.e., changed to its guṇa equivalent) before the termination. The abl. and gen. sing.,

¹ As, $\text{Gen.} - \text{Loc.} - \text{Voc.}$ $\text{Gen.} - \text{Loc.} - \text{Voc.}$ (Y. 30, 9; Y. 31, 4).

after changing the final ୨ to ୪, substitute ୧ and ୨ for ୧ and ୨, respectively. The loc. sing. forms are rare; the final ୨ is changed to ୨ or ୩ and no termination is affixed. In the voc. sing., the vowel of the base is, in most cases, changed to ୪. The nom. and acc. dual retain only the crude form. In the nom. and acc. plu., the final vowel is gunated before the termination. The acc. plu. is, in several cases, formed by affixing ୨୨ instead of the termination. The gen. plu. mostly substitutes ୧୧ for ୧୧.

108. ଶୂଳ (a mountain)—Masculine.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	ଶୂଳ	ଶୂଳ	ଶୂଳାଶୂଳା ଶୂଳାଶୂଳା
Acc.	ଶୂଳ	ଶୂଳ	ଶୂଳାଶୂଳା ଶୂଳାଶୂଳା
Instr.	ଶୂଳ	ଶୂଳାଶୂଳା	ଶୂଳାଶୂଳା
Dat.	ଶୂଳାଶୂଳା ଶୂଳାଶୂଳା	ଶୂଳାଶୂଳା	ଶୂଳାଶୂଳା
Abl.	ଶୂଳାଶୂଳା	ଶୂଳାଶୂଳା	ଶୂଳାଶୂଳା
Gen.	ଶୂଳାଶୂଳା	.....	ଶୂଳାଶୂଳା
Loc.	ଶୂଳ	.....	ଶୂଳାଶୂଳା
Voc.	ଶୂଳ ଶୂଳା	.....	ଶୂଳାଶୂଳା

109. Other inflected forms, both regular and irregular, of the same base :—

Nom. Sing.—ଶୂଳାଶୂଳା, ଶୂଳାଶୂଳା, ଶୂଳାଶୂଳା,
ଶୂଳାଶୂଳା, ଶୂଳାଶୂଳା Yt. 10, 78. ଶୂଳାଶୂଳା

Yt. 16, 19. **မုလကမ္ပ** (for **မုလကမ္ပ**) Y. 44, 9. **မုလကမ္ပ**,
မုလကမ္ပ, **မုလကမ္ပ** Geld. Yt. 1, 14.

Nom. and Acc. Du.—**မုလကမ္ပ**, **မုလကမ္ပ**

Nom. Plu.—**မုလကမ္ပ**, **မုလကမ္ပ**, **မုလကမ္ပ**, **မုလကမ္ပ**,
မုလကမ္ပ, **မုလကမ္ပ**, **မုလကမ္ပ**—**မုလကမ္ပ**

Acc. Sing.—**မုလကမ္ပ**; **မုလကမ္ပ** (the final **ပ** is guṇa-
 ted); **မုလကမ္ပ**—**မုလကမ္ပ** (the final **ပ** is vṛiddhied) a good compa-
 nion, Y. 46, 13.

Acc. Plu.—**မုလကမ္ပ**, **မုလကမ္ပ**, **မုလကမ္ပ**—**မုလကမ္ပ**,
မုလကမ္ပ, **မုလကမ္ပ**, **မုလကမ္ပ**, **မုလကမ္ပ**, **မုလကမ္ပ**,
မုလကမ္ပ, also, **မုလကမ္ပ**; **မုလကမ္ပ** (Y. 10, 11);
မုလကမ္ပ, **မုလကမ္ပ** (Geld. Yt. 8, 46), lakes. Sometimes,
 though, seldom, the acc. plu. subjoins **မုလကမ္ပ**, **မုလကမ္ပ** (Gāth.) to
 the base; e. g., **မုလကမ္ပ**, **မုလကမ္ပ** (fr. **မုလကမ္ပ** a bone).

Instr. Sing.—**မုလကမ္ပ**, **မုလကမ္ပ**

Instr. Du.—**မုလကမ္ပ**

Dat. Sing.—**မုလကမ္ပ**, at the end of a word, is a phonetic change
 of **မုလကမ္ပ**, which, before the enclitic particle **မုလကမ္ပ** or **မုလကမ္ပ**,
 retains its original form. **မုလကမ္ပ**, **မုလကမ္ပ**, **မုလကမ္ပ**,
မုလကမ္ပ. Mark **မုလကမ္ပ** (fr. **မုလကမ္ပ** the
 master) Y. 53, 4.

Gen. Sing.—**မုလကမ္ပ**, **မုလကမ္ပ**, **မုလကမ္ပ**, **မုလကမ္ပ**
 (for **မုလကမ္ပ**), **မုလကမ္ပ** (Geld. **မုလကမ္ပ** Yt. 14, 2).

Gen. Plu.—**မုလကမ္ပ**, **မုလကမ္ပ** (fr. **မုလကမ္ပ**); **မုလကမ္ပ**
 (from **မုလကမ္ပ**); **မုလကမ္ပ** (fr. **မုလကမ္ပ**)

Acc. Sing.—မေတ္တေ, မေတ္တေ, မေတ္တေ, မေတ္တေ,
မေတ္တေ, မေတ္တေ, မေတ္တေ, မေတ္တေ

Acc. Du.—မေတ္တေ, မေတ္တေ, မေတ္တေ, မေတ္တေ (၁၈)
 twice nine=18.

Acc. Plu.—မေတ္တေ (Khor. Nyā. 1); မေတ္တေ, မေတ္တေ,
မေတ္တေ (Yt. 10, 72). မေတ္တေ (Wester.), မေတ္တေ,
မေတ္တေ, မေတ္တေ, မေတ္တေ, မေတ္တေ,
မေတ္တေ, မေတ္တေ, မေတ္တေ

Instr. Sing.—မေတ္တေ, မေတ္တေ, မေတ္တေ Geld. (Y.
 55, 4). မေတ္တေ, မေတ္တေ, မေတ္တေ, မေတ္တေ,
မေတ္တေ, မေတ္တေ, မေတ္တေ

Dat. Sing.—မေတ္တေ Y. 23, 3. မေတ္တေ Y. 64, 14
 (f being dropped); မေတ္တေ, မေတ္တေ, မေတ္တေ,
မေတ္တေ (fr. မေတ္တေ); မေတ္တေ Geld. (fr. မေတ္တေ);
မေတ္တေ, မေတ္တေ, မေတ္တေ, မေတ္တေ

Dat. Du.—မေတ္တေ, မေတ္တေ

Abl. Sing.—မေတ္တေ; မေတ္တေ (from
မေတ္တေ love, peace).

Abl. Plu.—မေတ္တေ from the abodes.

Gen. Sing.—မေတ္တေ, မေတ္တေ, မေတ္တေ,
မေတ္တေ (Vend. 20, 3); မေတ္တေ, မေတ္တေ (Y. 32, 3);
မေတ္တေ (fr. မေတ္တေ).

Gen. Plu.—မေတ္တေ, မေတ္တေ

Loc. Sing.—မေတ္တေ, မေတ္တေ, မေတ္တေ

အမာမာလာဗ္ဗ, နိရောဓ, နိရောဓေ, နိရောဓာဓိ, -အမာ
 နိရောဓ, နိရောဓ (Y. 31, 8) in the creation. (Rev. Dr. Mills).

Voc. Sing.—အမာ, အမာမာမာ, အမာမာမာမာ, အမာမာမာမာ

112. Bases ending in .—Neuter.

REMARKS.—Neuter nouns ending in . retain the crude form, in the nom. and acc. sing., dual and plural, without adding any termination. The final vowel is sometimes lengthened in the dual. The rest of the cases are like the mas. of the same base.

Note.—The same rule holds good with regard to neuter nouns ending in .

အလင်း (light)—Neuter.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	အလင်း	အလင်း	အလင်း
Acc.	အလင်း	အလင်း	အလင်း

☞ The rest of the cases follow the analogy of အလင်း (mas.).

113. Other inflected forms of the same base:—

Nom. Sing.—အလင်း, အလင်း (Sans. अग्नि).

Acc. Sing.—အလင်း, အလင်း, အလင်း, အလင်း

Acc. Du.—အလင်း, အလင်း both eyes.

Acc. Plu.—အလင်း (in အလင်း) အလင်း အလင်း

အလင်း. Yaç. 57, 4); အလင်း Yt. 5, 130; Yt. 17, 7
 အလင်း Yt. 24, 45.

114. Bases ending in .—Feminine.

REMARKS.—The nom. sing. shortens the final . without adding any termination. In the dat., abl. and gen. singular, the vowel of the termination is lengthened. In the nom. and acc. plu.,

Nom. Plu.—မုခရာသယျာဓိ, မုခရာသယာ, မုခရာသယံ,
မုခရာသိ, မုခရာသယာ, မုခရာသယာ, မုခရာသယာ,
မုခရာသယာ, မုခရာသယာ, မုခရာသယာ

Acc. Sing.—မုခရာသယာ, မုခရာသိ, မုခရာသိ, မုခရာသိ,
 Wester. Yt. 16, 1; မုခရာသိ, မုခရာသိ, မုခရာသိ,
မုခရာသိ, မုခရာသိ, မုခရာသိ

Acc. Plu.—မုခရာသယာ, မုခရာသယာ, မုခရာသယာ,
မုခရာသိ, မုခရာသိ, မုခရာသိ (from မုခရာသိ);
မုခရာသိ, မုခရာသိ, မုခရာသိ (fr. မုခရာသိ a maid);
မုခရာသိ (male-mated); မုခရာသိ, မုခရာသိ,
မုခရာသိ

Instr. Sing.—မုခရာသိ, မုခရာသိ, မုခရာသိ,
မုခရာသိ, မုခရာသိ, မုခရာသိ, မုခရာသိ

Instr. Plu.—မုခရာသိ

Dat. Sing.—မုခရာသိ, မုခရာသိ, မုခရာသိ, -မုခရာသိ
မုခရာသိ (fr. မုခရာသိ)

Dat. Plu.—မုခရာသိ, မုခရာသိ, မုခရာသိ

Abl. Sing.—မုခရာသိ, မုခရာသိ, မုခရာသိ,
မုခရာသိ (Geld. မုခရာသိ Yt. 13, 71).

Abl. Plu.—မုခရာသိ, မုခရာသိ

Gen. Sing.—မုခရာသိ, မုခရာသိ, မုခရာသိ, မုခရာသိ,
မုခရာသိ, မုခရာသိ, မုခရာသိ, မုခရာသိ,
မုခရာသိ, မုခရာသိ, မုခရာသိ (Geld. -မုခရာသိ
မုခရာသိ); မုခရာသိ, မုခရာသိ, မုခရာသိ

്, ് (Geld. ്, fr. ്);
 ്, ്, ്- ്, ്,
 ്, ്, ് (fr. ്)

Gen. Plu.—്, ്, ്,
 ് Yt. 13, 91. ്, ്,
 ് Geld. Visp. 11, 14.

Loc. Sing.—് (fr. ്) Yt. 5, 54.

Loc. Plu.—്, ്, ്

Voc. Sing.—്, ്, ്, ്, ്,
 ്, ്

Voc. Plu.—്, ് (see Y. 8, 3);
 ് (see Y. 68, 12).

117. Bases ending in ്—Masculine and Feminine.

REMARKS.—The instr. sing. generally retains the crude form. In the dat. sing., the final vowel is changed to its guna equivalent before the termination. The abl. and gen. sing., after changing the final ് to ്, substitute ് and ് for ് and ്, respectively.¹ Occasionally, the gen., loc. and voc. sing. take ് instead of the termination. Sometimes, the loc. du. substitutes ് for ്. The nom. and acc. dual either retain the final ് or lengthen it without any termination. In the nom. and acc. plu., the final vowel is changed to its guna equivalent before the ter-

¹ Sometimes, the gen. sing. changes the final vowel to its vridhhi equivalent before affixing ്; e. g., ്

² Sometimes, though rarely, the voc. sing. rejects the final ് before ്; e. g., ് (fr. ്)

mination; sometimes, מ is affixed after lengthening the final vowel. The gen. plu. optionally substitutes מֵי for מֶ .

118. עוֹלָם (the world)—Masculine.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	עוֹלָם	עוֹלָם	עוֹלָמוֹת
Acc.	עוֹלָם	עוֹלָם	עוֹלָמוֹת עוֹלָמוֹת
Instr.	עוֹלָם	עוֹלָמוֹת	עוֹלָמוֹת
Dat.	עוֹלָמוֹת עוֹלָמוֹת עוֹלָמוֹת עוֹלָמוֹת	עוֹלָמוֹת עוֹלָמוֹת	עוֹלָמוֹת
Abl.	עוֹלָמוֹת	עוֹלָמוֹת	עוֹלָמוֹת
Gen.	עוֹלָמוֹת	עוֹלָמוֹת עוֹלָמוֹת עוֹלָמוֹת	עוֹלָמוֹת עוֹלָמוֹת
Loc.	עוֹלָמוֹת עוֹלָמוֹת עוֹלָמוֹת עוֹלָמוֹת	עוֹלָמוֹת עוֹלָמוֹת	עוֹלָמוֹת
Voc.	.....	.....	.....

119. Other inflected forms, both regular and irregular, of the same base:—

Nom. Sing.— עוֹלָמוֹת , עוֹלָמוֹת , עוֹלָמוֹת , also עוֹלָמוֹת

עוֹלָמוֹת Geld. Y. 31, 9. עוֹלָמוֹת , עוֹלָמוֹת , עוֹלָמוֹת ,
 עוֹלָמוֹת , עוֹלָמוֹת , עוֹלָמוֹת (Geld. עוֹלָמוֹת);
 עוֹלָמוֹת , עוֹלָמוֹת

לַעֲשֹׂה Yt. 12, 7. Mark לַעֲשֹׂה (Yt. 10, 126) in the nom. sing.

Voc. Plu.—לַעֲשֹׂהִי, לַעֲשֹׂהִי, לַעֲשֹׂהִי

120. The feminine base of adjectives ending in › is generally formed by the addition of the feminine suffix ם to the masculine base; e. g., לַטָּב (mas.) good; fem. לַטָּבָה or לַטָּבָה (ט and › being interchanged); רָחֵב (mas.) broad; fem. רַחְבָּה (› being euphonicly changed to כ).

121. Bases ending in ›—Neuter.

The declension of neuter nouns ending in › follows the analogy in ›; see p. 81, para. 112.

עֵץ (wood, timber)—Neuter.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	עֵץ	עֵצִים	עֵצִים
Acc.	עֵץ	עֵצִים	עֵצִים

The rest of the cases follow the analogy of לַטָּב (mas.).

122. Other inflected forms of the same base:—

Nom. and Acc. Sing.—לַעֲשֹׂה, לַעֲשֹׂהִי, לַעֲשֹׂהִי, לַעֲשֹׂהִי, לַעֲשֹׂהִי, לַעֲשֹׂהִי, Geld. Yt. 10, 55. Mark לַעֲשֹׂהִי, Geld. Yt. 17, 6.

Nom. Plu.—לַעֲשֹׂהִי, לַעֲשֹׂהִי, Geld., לַעֲשֹׂהִי Wester. Y. 33, 1; לַעֲשֹׂהִי Geld. Visp. 11, 5; לַעֲשֹׂהִי Geld. Y. 8, 5; לַעֲשֹׂהִי-לַעֲשֹׂהִי Yt. 5, 130; Yt. 17, 7.

123. גוף (the body)—Feminine.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	גוף	גוֹפִים גוֹפִים

	<i>Singular.</i>	<i>Plural.</i>
Acc.	} } (Gáth.) } } }	} } } } }
Instr.		
Dat.	} }	
Abl.	} } }	
Gen.	} } }	
Loc.		
Voc.		

124. Other inflected forms, both regular and irregular, of the same base:—

Nom. Sing.—

Nom. Plu.—

(Geld. Y. 9, 23).

Acc. Sing.—

Acc. Dual.— (Yt. 10, 117).

Acc. Plu.— Yt. 8, 9;

Dat. Sing.— Geld. Yt. 16, 19;

Geld. Yt. 13, 66; Geld. Yt. 5, 29;

Dat. Plu.—

Abl. Sing.—*မုန့်မဟ်ကွေ, မုန့်မဟ်ကွေ, မဟ်ကွေ* Vend. 10, 5.

Abl. Plu.—*မုန့်မဟ်ကွေ* (Geld. *မုန့်မဟ်ကွေ* Yt. 17, 14).

Gen. Sing.—*မဟ်ဟ်ကွေ, မဟ်ဟ်ကွေ, မဟ်ဟ်ကွေ, မဟ်ဟ်ကွေ*

Wester. Vend. 10, 17; *မဟ်ဟ်ကွေ-မဟ်ဟ်ကွေ, မဟ်ဟ်ကွေ*

Geld. Yt. 13, 133 (fr. *မဟ်ဟ်ကွေ*, law, precept).

Gen. Plu.—*မဟ်ဟ်ကွေ, မဟ်ဟ်ကွေ*

Loc. Sing.—*မဟ်ဟ်ကွေ-မဟ်ဟ်ကွေ, မဟ်ဟ်ကွေ, မဟ်ဟ်ကွေ, မဟ်ဟ်ကွေ*
မဟ်ဟ်ကွေ, မဟ်ဟ်ကွေ (fr. *မဟ်ဟ်ကွေ* broad); *မဟ်ဟ်ကွေ* Y. 50, 12;
မဟ်ဟ်ကွေ Y. 50, 13 (fr. *မဟ်ဟ်ကွေ* a bridge).

Loc. Plu.—*မဟ်ဟ်ကွေ*

Voc. Plu.—*မဟ်ဟ်ကွေ* Yt. 8, 29.

125. Feminine nouns ending in *၇* are rare, and their inflected forms are rarer still; e. g., *၇၇၇* (=၇၇၇, ၇၇၇ dust); *၇၇၇* nom. sing.; *၇၇၇* acc. sing.; *၇၇၇* (the second member of the compound to form the feminine of a certain class of quadrupeds; as, *၇၇၇-မဟ်ဟ်ကွေ* (a mare); *၇၇၇* nom. sing.

126. *မဟ်ဟ်ကွေ* (mas. a bull, fem. a cow).

Singular.

Plural.

Nom. *မဟ်ဟ်ကွေ*

မဟ်ဟ်ကွေ, မဟ်ဟ်ကွေ

Acc. *မဟ်ဟ်ကွေ, မဟ်ဟ်ကွေ*
မဟ်ဟ်ကွေ

မဟ်ဟ်ကွေ, မဟ်ဟ်ကွေ
မဟ်ဟ်ကွေ (Y. 46, 4)

Instr. *မဟ်ဟ်ကွေ*
မဟ်ဟ်ကွေ (Y. 46, 19)

မဟ်ဟ်ကွေ

Dat. *မဟ်ဟ်ကွေ*
မဟ်ဟ်ကွေ (Gath.)

မဟ်ဟ်ကွေ

	Singular.	Plural.
Abl.	ደጌግ	ደጌጎች
Gen.	ደጌግ, ደጌጎች ደጌግ	ደጌጎች
Loc.	ደጌግ	ደጌጎች
Voc.	ደጌግ	ደጌጎች

Note.—ደጌጎች gen. du. (Yt. 13, 127 ደጌጎች-ደጌጎች)

Declension of Crude Bases ending in Consonants.

127. Consonantal bases are divided into:—

(1). **Unchangeable Bases**, *i.e.*, bases which either undergo no change at all, or generally undergo only such changes as are required by the rules of *sandhi*.

These generally include (1) monosyllabic bases (as, ደጌግ, ደጌጎች, &c.), (2) compound nominal bases, the last members of which are roots (as, ደጌግ-ደጌጎች, ደጌግ-ደጌጎች, ደጌግ-ደጌጎች, &c.), and (3) bases ending in ደጌግ, ደጌጎች and ደጌግ (as, ደጌግ/ደጌጎች, ደጌግ/ደጌጎች, ደጌግ/ደጌጎች, &c.).

(2). **Changeable Bases**, *i.e.*, bases which in their declension show a strong and a weak form, or, in some instances, a strong, a middle, and a weakest form.¹

128. The strong base is formed from the weak one by lengthening the penultimate vowel, or by the insertion of a nasal before the final consonant, *E.g.*

Weak Base.—ደጌግ, ደጌጎች, ደጌጎች, ደጌጎች, ደጌጎች

Strong Base.—ደጌግ, ደጌጎች, ደጌጎች, ደጌጎች, ደጌጎች

In some instances, the weak base is formed by the elision of the penultimate ህ; in that case, the original crude form stands as the strong base, *E.g.*

¹ Compare Dr. Kielhorn's Sans. Grammar, 3rd Ed., p. 14.

Strong Base.— ᠠᠭᠤᠨᠠᠨᠠᠭᠤ , ᠠᠭᠤᠨᠠᠭᠤ , ᠠᠭᠤᠨᠠᠭᠤ , ᠠᠭᠤᠨᠠᠭᠤ

Weak Base.— ᠠᠭᠤᠨᠠᠭᠤ , ᠠᠭᠤᠨᠠᠭᠤ , ᠠᠭᠤᠨᠠᠭᠤ , ᠠᠭᠤᠨᠠᠭᠤ .

129. "Some nouns have, as already mentioned, three bases, a strong base, a middle base, and a weakest base. By strengthening the middle base, *i. e.*, by lengthening its penultimate vowel, or by the insertion of a nasal, we obtain the strong base; if we weaken it, *i. e.*, by the elision of the penultimate vowel, or by contracting two of its letters into one, we obtain the weakest base,"¹ *E. g.*

Middle Base.— ᠠᠭᠤᠨᠠᠭᠤ , ᠠᠭᠤᠨᠠᠭᠤ or ᠠᠭᠤᠨᠠᠭᠤ (ᠠᠭᠤᠨ), ᠠᠭᠤᠨᠠᠭᠤ ,
 ᠠᠭᠤᠨᠠᠭᠤ , ᠠᠭᠤᠨᠠᠭᠤ [ᠠᠭᠤᠨᠠᠭᠤ]

Strong Base.— ᠠᠭᠤᠨᠠᠭᠤ , ᠠᠭᠤᠨᠠᠭᠤ (ᠠᠭᠤᠨ), ᠠᠭᠤᠨᠠᠭᠤ , ᠠᠭᠤᠨᠠᠭᠤ ,

Weakest Base.— ᠠᠭᠤᠨᠠᠭᠤ , ᠠᠭᠤᠨᠠᠭᠤ (ᠠᠭᠤᠨ), ᠠᠭᠤᠨᠠᠭᠤ , ᠠᠭᠤᠨᠠᠭᠤ , ᠠᠭᠤᠨᠠᠭᠤ

130. "Nonns with two bases, *i. e.*, a strong base and a weak base :— The strong base is used in the strong cases, the weak base in the weak cases.

The strong cases are the nom. and acc. sing., the nom. and acc. dual, and the nom. and acc. plu. in mas. and fem., and the nom. and acc. plu. in neut.

All the remaining cases (except the vocatives) in masculine, feminine and neuter are weak.

Nonns with three bases, *i. e.*, a strong base, a middle base, and a weakest base. The strong base is used in the strong cases, the middle base in the middle cases, and the weakest base in the weakest cases.

The strong cases are, as aforesaid, the nom. and acc. sing., the nom. and acc. dual, and the nom. and acc. plu. in mas. and fem., and the nom. and acc. plu. in neut.

The middle cases are those the terminations of which begin with consonants, *i. e.*, the instr., dat., abl. dual, and the instr., dat., abl. and loc. plu. in the masculine, feminine and neuter genders, and the nom. and acc. sing. neut. All the remaining cases, except the vocatives, *i. e.*, the cases with vowel-terminations, *viz.*,

¹ Dr. Kielhorn's Sans. Grammar, 3rd Edition, pp. 28-29.

the instr., dat., abl., gen. and loc. singular and the gen. and loc. dual, and the gen. plu. are the weakest cases.¹

The vocatives are not many; some forms of the voc. sing. are strong; e. g., မာယာဝဠာ - ဦးမာယာ , မာယာ ; while others are weak; e. g., ဦးမာ (from မာယာ), ဦးမာ (from မာယာ). Bases ending in မာ take the middle base in the sing.; e. g., မာယာ . The voc. plu. forms are generally strong; e. g., ဦးမာယာ , ဦးမာ , ဦးမာယာဝဠာ , &c.

131. In some instances, weak forms, nay, the weakest forms, are met with in strong cases, and *vice versa*. *E. g.*

Nom. Sing.— မာယာ for မာယာ ; မာယာ for မာယာ or ဦးမာ

Acc. Sing.— မာယာ for မာယာ ; မာယာ for မာယာ ; မာယာ for မာယာ ; မာယာ for မာယာ ; &c.

Nom. and Acc. Plu.— ဦးမာယာ , ဦးမာ for ဦးမာယာ ; ဦးမာ for ဦးမာယာ ; ဦးမာ for ဦးမာယာ ; ဦးမာ for ဦးမာယာ ; &c.

Dat. Sing.— မာယာယာ for မာယာယာ

Gen. Sing.— ဦးမာယာ for ဦးမာယာ ; မာယာ for ဦးမာယာ ; မာယာ for ဦးမာယာ ; မာယာ for ဦးမာယာ ; &c.

Loc. Sing.— မာယာယာ for မာယာယာ , &c.

132. Bases ending in မ —Masculine.

REMARKS.—These bases are formed by the ending of the suffixes မ (pres. partic. Parasmai.), မာယာ (fut. partic. Parasmai.), မာယာ , မာယာ (adjectival suffixes denoting fullness or possession). In the nom. sing., မ is changed to မာ or ဦးမ , sometimes to မာ , without adding any termination. But when မ is changed to မာယာ on account of its being coalesced with the preceding

¹ Compare Dr. Kielhorn's Sans. Grammar, 3rd. Edition, p. 29.

letter q , q or q , the nom. sing. becomes q ; e. g., the nom. sing. of q ($=\text{q} + \text{q}$) is q ; of q (orig., $\text{q} + \text{q}$), q . q becomes q in the nom. sing.; q and q are changed to q and q , respectively. q optionally forms its acc. sing. in q , q (instead of q); e. g., q , q , q , q , q , q . When the adjectival suffix q is preceded by q , the final q forms the acc. sing. in q ; e. g., q (orig., $\text{q} + \text{q}$); similarly, q , q , &c. The remaining cases in the sing., except the voc., optionally reject q before the termination. In the instr., dat., abl. and gen. plu., either the final q or the consonant before it (*viz.*, q) is rejected before the termination. The loc. plu. substitutes q (Gâth. q) for the final q and the termination. The voc. plu. is the same as the nom. plu.

133: q (carrying)—Masculine.

Two bases :—Strong base, q ; weak base, q ,

q :—

	Singular.	Plural.
Nom.	q , q	q
Acc.	q	q
Instr.	q	q q

𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎
𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎

Acc. Sing.—𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎 (rt. 𐎎𐎎);
𐎎𐎎𐎎𐎎𐎎𐎎𐎎 (Visp. 18, 2); 𐎎𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎,
𐎎𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎 (rt.
𐎎𐎎𐎎); 𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎
𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎 (fr. 𐎎𐎎𐎎𐎎𐎎—); 𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎
(also 𐎎𐎎𐎎𐎎𐎎𐎎𐎎 Yt. 19, 66).

Instr. Sing.—𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎
𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎

Instr. Plu.—𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎
𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎 (fr. 𐎎𐎎𐎎𐎎 being).

Dat. Sing.—𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎
𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎,
𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎 (Y. 49, 12); 𐎎𐎎𐎎𐎎𐎎𐎎
𐎎𐎎𐎎 Gāth. (rt. 𐎎𐎎𐎎); 𐎎𐎎𐎎𐎎𐎎𐎎 Geld. Y. 12, 1.

Dat. Du.—𐎎𐎎𐎎𐎎𐎎𐎎 Geld. Y. 1, 11.

Dat. Plu.—𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎
𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎. Mark 𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎
Y. 20, 3 (base 𐎎𐎎-).

Abl. Sing.—𐎎𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎
𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎 (base 𐎎𐎎-).

Abl. Plu.—𐎎𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎, 𐎎𐎎𐎎𐎎𐎎𐎎𐎎
𐎎𐎎

Gen. Sing.—ႁႃႃႃႃႃႃႃႃ, ႁႃႃႃႃႃႃႃႃ, ႁႃႃႃႃႃႃႃႃ, -ႁႃႃႃႃႃႃႃႃ
ႁႃႃႃႃႃႃႃႃ, ႁႃႃႃႃႃႃႃႃ, ႁႃႃႃႃႃႃႃႃ (rt. ႃႃႃ), ႁႃႃႃႃႃႃႃႃႃႃႃႃႃႃႃ,
(fr. ႁႃႃႃႃႃႃႃႃႃႃႃႃႃႃႃ), ႁႃႃႃႃႃႃႃႃႃႃႃႃႃႃႃ (fr. ႁႃႃႃႃႃႃႃႃႃႃႃႃႃႃႃ).

[illegible]

Loc. Sing.—၁၊ ၂၊ ၃

Loc. Plu.—ရဘူဝဏ္ဏ (orig., ရဗ+ရဘူဝဏ္ဏ); ရဘူဝဏ္ဏ
(orig., ရဗ+ရဘူဝဏ္ဏ); ရဘူဝဏ္ဏ (orig., ရဗ+ရဘူဝဏ္ဏ)

Voc. Sing.—ᠠᠨᠠ, ᠠᠨᠠ (ᠠᠨᠠ)

Voc. Plu.—နိက္ခယသမုပ္ပါဒ်, နိက္ခယသမုပ္ပါဒ်

135. The feminine of this base is formed by adding the feminine suffix **𐎠** generally to the weak base (sometimes to the strong); e. g., 𐎠𐎡𐎢𐎣𐎤𐎥 (fr. 𐎡𐎢𐎣𐎤𐎥); 𐎠𐎡𐎢𐎣𐎤 (fr. 𐎡𐎢𐎣𐎤); 𐎠𐎡𐎢𐎣𐎤𐎥𐎦 (fr. 𐎡𐎢𐎣𐎤𐎥𐎦); 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧 (fr. 𐎡𐎢𐎣𐎤𐎥𐎦𐎧).

Examples of the feminine formed from the strong base :—

ဗေဇ္ဇာယာယာယာယာယာ . ဗေဇ္ဇာယာယာ . ဗေဇ္ဇာယာယာ (ဗေဇ္ဇာ)
 acc. sing. (Y. 52. 2.); ယာယာယာယာယာ . ယာယာယာယာ gen. sing.
 (base ဗေဇ္ဇာယာယာ . ဗေဇ္ဇာယာယာ; from ယာယာယာယာ . ယာယာယာယာ)

Y. 9, 18. It follows the paradigm **ṣṣṣṣṣṣ** (fem.). In some few cases, the fem. is formed by adding the feminine suffix **ṣ**; e. g., **ṣṣṣṣṣṣ** (fr. **ṣṣṣṣ**); **ṣṣṣṣṣṣ** (also, **ṣṣṣṣṣṣ**; fr. **ṣṣṣṣṣṣ**). It follows the paradigm **ṣṣṣṣṣṣ** (fem.).

136. Bases ending in 𐬵𐬀 —Feminine.

Bases ending in the affixal 𐬵𐬀 are always of the feminine gender. Some of their inflected forms, as found in Avesta, are given below. The base is unchangeable (see para. 126).

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀	𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀	𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀
Acc.	𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀	𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀	𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀
Instr.	𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀}	.....	.....
Dat.	𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀	𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀}	.....
Abl.	𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀}	.....	.....

¹ The nom. sing. rejects the final 𐬵 before the termination. Compare Lat. *Immortalitas*, *Bonitas*, (orig., *Immortalitat* + s, &c).

² Possibly, a corrupt form of 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 (fr. 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀).

* 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 and 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 are both used as crude forms, having the same meaning; e. g., nom. du. 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 (Y. 45, 5); acc. plu. 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 (Y. 31, 21).

140. Bases ending in **י**—Masculine.

These bases, when preceded by **א**, undergo, in most cases, the following changes in inflection; but when preceded by **ב** or **כ**, the base remains unchanged.

REMARKS.—The nom. sing. rejects the final **י** and the termination, whether preceded by **א** or **ב**. The acc. sing. generally lengthens the penultimate **א**. In the instr., dat., abl. and gen. sing., the penultimate vowel is, in most cases, dropped. The voc. sing. generally substitutes **ה** for the final **י** without any termination. The nom. and acc. plu. often lengthen the penultimate **א**. The instr., dat. and abl. plu. reject the final consonant before the termination. The gen. plu. rejects the penultimate vowel. In the loc. plu., either the final nasal is rejected or the final **י** is changed to **י** before the termination.

141. **קדוש** (holy, righteous)—Masculine.

Two bases.—Strong base, **קדוש**; weak base, **קדוש**.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	קדוש קדוש	קדושי	קדושי
Acc.	קדושי	קדושי (Y. 2, 11).	קדושי קדושי קדושי
Instr.	קדוש	.....	קדושי
Dat.	קדושי קדושי קדושי	.....	קדושי קדושי (Yt. 3, 4).

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Abl.	ḥayyān	.....	* ḥayyān
Gen.	ḥayyān	ḥayyān	ḥayyān
	ḥayyān	(Yt. 13, 127).	ḥayyān
Loc.	... ..	.....	.....
Voc.	ḥayyān	.....	ḥayyān

142. Other inflected forms, both regular and irregular, of the same base:—

Nom. Sing.—အညူယညူယ, ညူယညူယညူယ, အညူတဲါး,
အညူတဲါး, အညူတဲါး, အညူ-ဂဲါးတဲါး Geld.; အညူယညူ,
အညူယညူ, အညူယညူ, အညူယညူ possessing means; အညူယညူ (fr.
အညူယညူ); အညူယညူ (a robber), အညူယညူ (fr. အညူယညူ)
Afrāsyaḥ); အညူယညူ

Nom. Du.—**مَدِينَتُكَ** (مدن) Vend. 1, 4.

[illegible]

Acc. Sing.—ဂေါဟု, ဂေါဟုတံ၊ ဂေါဟု, ဂေါဟု,
ဂေါဟုတံ, ဂေါဟု, ဂေါဟုတံ, ဂေါဟုတံ, ဂေါဟုတံ
 (Geld. ဂေါဟု); ဂေါဟုတံ (Geld. ဂေါဟု)
 a bandit); ဂေါဟု, ဂေါဟုတံ, ဂေါဟုတံ, ဂေါဟု (ဂေါဟု)
 (pr. n.) Yt. 19, 71.

[illegible]

* Mark the strong base in the instr., dat. and abl. plu.

143. ມູຢາ, ມາມາ ສາ (a dog)—Masculine.

Three bases.—Strong base, ມູຢາ; middle base, ມາມາ, ມາມາ; but no forms of it are met with; weakest base, ມາ.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	ມູຢາ	ມາມາ	<div> <div>ມາມາມາມາ</div> <div>ມາມາ</div> <div>ມາມາມາມາ</div> <div>ມາມາ</div> </div>
Acc.	ເຢຍມາ	.....	<div> <div>ມາມາ</div> <div>ມາມາມາມາ</div> </div>
Dat.	ມາມາ	.....	.....
Gen.	* ມາມາ	.....	ເຢຍມາ

144. ມາທາ (Sans. पथ a road, a path).

This substantive, used both in the masculine and feminine, is anomalous in its inflected forms.

Two bases.—Strong base, ມາທາ; weak base, ທາ

	<i>Singular.</i>	<i>Plural.</i>
Nom.	ມາທາ	ມາທາທາ
Acc.	<div> <div>ເຢຍມາທາ</div> <div>ເຢຍມາທາ</div> <div>ເຢຍມາທາ</div> </div>	<div> <div>ມາທາ</div> <div>ມາທາທາ</div> </div>
Instr.	ມາທາ	.....
Abl.	ມາທາ	.....
Gen.	<div> <div>ມາທາ</div> <div>ມາທາທາ</div> </div>	ເຢຍມາ
Loc.	(Gāth.) ມາທາ	.....

* Also ມາທາ (see Vend. 13, 10. 11. 28. 44)—the base being ມາ

145. Bases ending in $\text{ـ} \text{ع}$ —Neuter.

REMARKS.—The nom. and acc. sing. reject the final ـ and the termination. The nom. and acc. plu. reject the termination, but lengthen the penultimate vowel, which, on account of the final nasal, is euphonicallly changed to آ . The instr., dat. and abl. plu. either drop the final ـ , or change ـ to ف , before the termination. In the loc. plu., either the last consonant is rejected or the final ـ changed to ز .

146. وَسْعٌ (creation), وَسْعٌ —Neuter.

The base is unchangeable (see para. 126).

Singular.

Plural.

Nom.	وَسْعٌ وَسْعٌ وَسْعٌ	وَسْعٌ
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Acc.	وَسْعٌ وَسْعٌ وَسْعٌ وَسْعٌ	وَسْعٌ
------	--	-----------------

Instr.	وَسْعٌ	وَسْعٌ وَسْعٌ
--------	-----------------	------------------------------------

Dat.	وَسْعٌ	وَسْعٌ
------	-----------------	-----------------

Abl.	وَسْعٌ وَسْعٌ	وَسْعٌ
------	------------------------------------	-----------------

Gen.	وَسْعٌ	وَسْعٌ وَسْعٌ
------	-----------------	------------------------------------

Loc.	وَسْعٌ وَسْعٌ وَسْعٌ	وَسْعٌ وَسْعٌ وَسْعٌ
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Geld. Visp. 2, 1

147. Other inflected forms, both regular and irregular, of the same base.

Nom. Sing.—**ᠠᠭᠠᠨ**, **ᠠᠭᠠᠨ**, **ᠠᠭᠠᠨ**

Acc. Sing.—**ᠠᠭᠠᠨ**, **ᠠᠭᠠᠨ**, **ᠠᠭᠠᠨ**. **ᠠᠭᠠᠨ** is also used in the acc. du.; e. g., **ᠠᠭᠠᠨ ᠠᠭᠠᠨ** (Yt. 15, 43); also, in the acc. plu.; e. g., **ᠠᠭᠠᠨ ᠠᠭᠠᠨ ᠠᠭᠠᠨ** **ᠠᠭᠠᠨ** **ᠠᠭᠠᠨ** **ᠠᠭᠠᠨ** (Y. 71, 6).

Acc. Plu.—**ᠠᠭᠠᠨ**, **ᠠᠭᠠᠨ**; **ᠠᠭᠠᠨ** (Yt. 15, 49); **ᠠᠭᠠᠨ** Yaç. 50, 10 (for **ᠠᠭᠠᠨ**). **ᠠᠭᠠᠨ** is also used in the masculine and feminine; e. g., **ᠠᠭᠠᠨ ᠠᠭᠠᠨ** mas. (Visp. 7, 4); **ᠠᠭᠠᠨ ᠠᠭᠠᠨ** fem. (Y. 71, 10).

Dat. Sing.—**ᠠᠭᠠᠨ**, **ᠠᠭᠠᠨ**

Dat. Plu.—**ᠠᠭᠠᠨ ᠠᠭᠠᠨ**, **ᠠᠭᠠᠨ**, also **ᠠᠭᠠᠨ** (fr. **ᠠᠭᠠᠨ**).

Abl. Sing.—**ᠠᠭᠠᠨ**. The case-termination is dropped in **ᠠᠭᠠᠨ** Wester., **ᠠᠭᠠᠨ** Geld. (see Y. 57, 1; Vend. 3, 16).

Abl. Plu.—**ᠠᠭᠠᠨ**, **ᠠᠭᠠᠨ**

Gen. Sing.—**ᠠᠭᠠᠨ**, **ᠠᠭᠠᠨ**

Gen. Du.—**ᠠᠭᠠᠨ** Yt. 10, 23.

Loc. Sing.—**ᠠᠭᠠᠨ**, **ᠠᠭᠠᠨ**, **ᠠᠭᠠᠨ** (fr. **ᠠᠭᠠᠨ**); **ᠠᠭᠠᠨ**, **ᠠᠭᠠᠨ** (fr. **ᠠᠭᠠᠨ** a metre).

Loc. Plu.—**ᠠᠭᠠᠨ**, **ᠠᠭᠠᠨ**, **ᠠᠭᠠᠨ**

148. Neuter bases ending in **ᠠᠭ** are very few; some of their inflected forms as are met with are given below:—

Nom. and Acc. Sing.—**ᠠᠭᠠᠨ** Vend. 19, 15. 85.

၂၁၀—unchangeable base (see para. 126).

၂၁၁—unchangeable base (see para. 126).

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	၂၁၀, ၂၁၁		{ ၂၁၀, ၂၁၁ ၂၁၀, ၂၁၁ }
Acc.	{ ၂၁၀, ၂၁၁, ၂၁၁ ၂၁၀, ၂၁၁, ၂၁၁ (Gāth.) ၂၁၀ }	{ ၂၁၀, ၂၁၁ ၂၁၁ }	{ ၂၁၀, ၂၁၁ ၂၁၀, ၂၁၁ ၂၁၀, ၂၁၁ }
Instr.	{ ၂၁၀ ၂၁၀ }	.....	.....
Dat.	Geld. Yt. 1,21 ၂၁၀	.....	³ ၂၁၀
Abl.	{ ၂၁၀, ၂၁၁ ၂၁၀, ၂၁၁ }	.....	.....
Gen.	{ ၂၁၀, ၂၁၁ ၂၁၀, ၂၁၁ }	.....	{ ၂၁၀, ၂၁၁ ၂၁၀, ၂၁၁ }
Loc.	{ ၂၁၀, ၂၁၁ ၂၁၀, ၂၁၁ }	.....	.....
Voc.	.....	.....	၂၁၀

152. Bases ending in ၂၁၀—Masculine.

REMARKS.—The nom. sing. rejects the final ၂ and the termination; before the enclitic particle ၂ or ၂, ၂ is generally lengthened; as, ၂၁၀, ၂၁၀, ၂၁၀, &c. The acc. sing., the nom. and acc. dual, and the nom. and acc. plu.

¹ Mark ၂၁၀ Wester. (Vend. 7, 16).

² E. g., ၂၁၀, ၂၁၀, ၂၁၀, ၂၁၀, ၂၁၀ Geld. (Gāh 4, 5).

၂၁၀, ၂၁၀, ၂၁၀, ၂၁၀, ၂၁၀, ၂၁၀ Geld. (Y. 9, 4).

³ An euphonic change of ၂၁၀ + ၂ (see para. 46).

156. א (a man, a male)—Masculine.

The base is unchangeable ; (see para., 126).

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	א, אִישׁ	אֵשֶׁת	אֲנָשִׁים, אִישׁוֹת
		Vend. 8, 10	אֲנָשִׁים
Acc.	אִישׁ, אִישׁוֹ	.....	אֲנָשִׁים, אִישׁוֹת, אֲנָשִׁים
Instr.	אִישׁ	.....	אֲנָשִׁים
Dat.	אִישׁוֹ, אִישׁוֹת	.....	אֲנָשִׁים, אִישׁוֹת, אֲנָשִׁים
			Wester. אֲנָשִׁים, אִישׁוֹת
Abl.	אִישׁוֹ, אִישׁוֹת	אֲנָשִׁים	אֲנָשִׁים
Gen.	אִישׁוֹ, אִישׁוֹת	אֲנָשִׁים	אֲנָשִׁים
Loc.	אִישׁוֹ, אִישׁוֹת	.....	.....
Voc.	אִישׁ	.....	אֲנָשִׁים

157. The feminine of **א** is formed by the addition of the feminine suffix **ה**, before which the penultimate **א** is lengthened ; e. g., אִשָּׁה. It follows the paradigm אִשָּׁה.

158. Other inflected forms, both regular and irregular, of the same base:—

Acc. Sing.—אִשָּׁה, אִשָּׁה

Nom. and Acc. Plu.—אִשָּׁה, אִשָּׁה, אִשָּׁה

Abl. Plu.—אִשָּׁה Wester., אִשָּׁה Geld.

Gen. Sing.—אִשָּׁה Yaç. 1, 11.

¹ Mark אִשָּׁה אִשָּׁה (Y. 30, 2) man and man, each individually for himself (Rev. Dr. Mills).

² Also, אִשָּׁה Geld. (Yt. 3, 4) ; אִשָּׁה Geld. (Yt. 8, 11).

Gen. Plu.—୧୩୩୩ Yt. 8, 39; ୧୩୩ Yt. 13, 57.

Voc. Plu.—୩୩୩ Vend. 21, 13.

159. Feminine nouns ending in ୩, ୩୩ and ୩୩ are very few; as, ୩୩୩୩ (a sister); ୩୩୩୩ (a daughter); ୩୩୩୩ (a mother). They are declined like ୩୩୩୩ (mas.). Their inflected forms as found in the Avesta texts are given below.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	୩୩୩୩, ୩୩୩୩ } ୩୩୩୩, ୩୩୩୩ }	୩୩୩୩୩
Acc.	୩୩୩୩୩ } ୩୩୩୩୩, ୩୩୩୩୩ }	୩୩୩୩୩
Gen.	.....	୩୩୩୩୩ Gâth.
Loc.	୩୩୩୩୩	.....

160. Bases ending in ୮.

To this class belong nouns ending in the suffixes ୩୩୩, ୩୩୩ and ୩୩୩. Substantives ending in ୩୩୩ are all of the masculine gender; as, ୩୩୩୩୩୩, ୩୩୩୩୩୩; those in ୩୩୩ and ୩୩୩ are mostly neuter;* as, ୩୩୩୩୩, ୩୩୩୩୩, &c. But when these nouns are used as adjectives, they take the gender of the substantives which they qualify; as, ୩୩୩୩୩ (milk)—neut. subs.; ୩୩୩୩୩୩ ୩୩୩୩୩୩୩୩୩୩ (Maidhyo-Zaremaya the milk-giver) mas. adj.; similarly, ୩୩୩୩୩୩ (a good thought) neut.

* Exceptions.—୩୩୩୩୩୩ mas. (a cheat); see ୩୩୩୩୩୩ nom. sing., Vend. 19, 1; ୩୩୩୩୩୩ fem. (dawn); see ୩୩୩୩୩୩୩ acc. sing., Vend. 18, 15.

subs. ; mas. (a youth of good thoughts) mas.
adj., &c.

161. Bases ending in mas. —Masculine.

REMARKS.—The nom. sing. changes the final mas. to mas. , without adding any termination. The acc. sing., the nom. and acc. plu. lengthen the penultimate vowel. In the instr., dat., abl. and gen. sing. and the gen. plu., mas. is reduced to mas. (— of the suffix being dropped).

162. mas. (the Creator), mas. (Knowing)—Masculine.

Three bases.—Strong base, mas. , mas. ; middle base, mas. , mas. , of which no inflected form is found; weakest base, mas. or mas. , mas. or mas. .

Singular.

Plural.

Nom.	mas. mas. mas.	mas.
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Acc.	mas.	mas. mas. , mas. Y. 58, 6.
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Instr.	mas. mas.	mas. Y. 58, 6.
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Dat.	mas.
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Abl.	mas.
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* Mark mas. those who have performed their actions (Y. 29, 3); mas. is euphonically inserted (see para. 58).

	Singular.	Plural.
Gen.	<div> <div>འཇུག་པོ་</div> <div>འཇུག་པོ་</div> </div>	འཇུག་པོ་
Voc.	འཇུག་པོ་	.....

163. Other inflected forms, both regular and irregular, of the same base.

Nom. Sing.—འཇུག་པོ་ལྟ་བུ་, འཇུག་པོ་ལྟ་བུ་ (rt. ལྟ་བུ་); འཇུག་པོ་ལྟ་བུ་, འཇུག་པོ་ལྟ་བུ་, འཇུག་པོ་ལྟ་བུ་ (rt. ལྟ་བུ་ to see).

Acc. Sing.—འཇུག་པོ་ལྟ་བུ་, (Geld. འཇུག་པོ་ལྟ་བུ་)

Dat. Sing.—འཇུག་པོ་ལྟ་བུ་ (rt. ལྟ་བུ་); འཇུག་པོ་ལྟ་བུ་ (rt. ལྟ་བུ་); འཇུག་པོ་ལྟ་བུ་ (rt. ལྟ་བུ་ to love)

Abl. Sing.—འཇུག་པོ་ལྟ་བུ་ (rt. ལྟ་བུ་; ལྟ་བུ་ + ལྟ་བུ་)

Gen. Plu.—འཇུག་པོ་ལྟ་བུ་, འཇུག་པོ་ལྟ་བུ་ (rt. ལྟ་བུ་); འཇུག་པོ་, འཇུག་པོ་ (འཇུག་པོ་ Geld. Yt. 13, 155; rt. ལྟ་བུ་)

Voc. Sing.—འཇུག་པོ་ལྟ་བུ་

164. The feminine of nouns ending in ལྟ་བུ་ follows the analogy of the base ལྟ་བུ་; i. e., it is formed by suffixing ལྟ་བུ་ to the weakest base; e. g., ལྟ་བུ་ལྟ་བུ་ (from the weakest base ལྟ་བུ་; orig., ལྟ་བུ་ལྟ་བུ་); ལྟ་བུ་ལྟ་བུ་ (from the weakest base ལྟ་བུ་ལྟ་བུ་; orig., ལྟ་བུ་ལྟ་བུ་); ལྟ་བུ་ལྟ་བུ་ (from the weakest base ལྟ་བུ་ལྟ་བུ་; orig., ལྟ་བུ་ལྟ་བུ་).

165. ལྟ་བུ་ ལྟ་བུ་ (the moon)—Masculine.

The base is unchangeable (see para. 126).

	Singular.	Plural.
Nom.	ལྟ་བུ་, ལྟ་བུ་	ལྟ་བུ་, ལྟ་བུ་
Acc.	ལྟ་བུ་	ལྟ་བུ་
Gen.	ལྟ་བུ་	ལྟ་བུ་

OBSERVATION.—**ဗဒ္ဒဿ**, in some of its inflectional forms, changes its base to **သဗ္ဗဿ**; e. g., nom. sing. **ဗဒ္ဒဿ** (**ဗဒ္ဒဿ**) Yt. 10, 142; dat. sing. **သဗ္ဗဿ** Yt. 7, 1; gen. sing. **သဗ္ဗဿ** Yt. 7, 0; voc. sing. **သဗ္ဗဿ** Vend. 21, 9.

Adjectives ending in **ဗဒ္ဒဿ** are both mas. and fem.; e. g., **ဗဒ္ဒဿ** (mas.), **ဗဒ္ဒဿ** (fem.).

166. Bases ending in ဝ- Neuter.

REMARKS.—The nom. and acc. sing. change the final **ဝ** to **ဝ်**, while the nom. and acc. plu. to **ဿ**, without adding any termination. The instr., dat. and abl. plu. change **ဝ** to **ဝ်**, and the loc. plu. to **ဝ်**, before the termination; sometimes the loc. plu. rejects the final **ဝ**.

167. ဝဿ ဝဿ (a word)—Neuter.

The base is unchangeable (see para. 126).

	<i>Singular.</i>	<i>Plural.</i>
Nom.	ဝဿ	ဝဿ
Acc.	ဝဿ	ဝဿ
Instr.	သဗ္ဗဝဿ	သဗ္ဗဝဿ
Dat.	သဗ္ဗဝဿ	သဗ္ဗဝဿ
Abl.	သဗ္ဗဝဿ	သဗ္ဗဝဿ
Gen.	သဗ္ဗဝဿ	သဗ္ဗဝဿ
Loc.	သဗ္ဗဝဿ	သဗ္ဗဝဿ

168. Other inflected forms, both regular and irregular, of the same base.

Nom. and Acc. Sing.—**ဝဿ**, **ဝဿ**, **ဝဿ**; **ဝဿ** help; **ဝဿ**

the throat. Before the enclitic particle ־u or ־u , ־u is reduced to ־u ; e. g., ־u , ־u , &c. In the Gâthâ dialect, the final ־u is, in several instances, changed to ־u ; as, ־u , ־u , &c. Mark ־u Geld. Y. 43, 8; ־u — ־u
 Nom. and Acc. Plu.— ־u , ־u , ־u ,
 ־u , ־u

Instr. Sing.— ־u , ־u , ־u

Instr. Plu.— ־u , ־u , ־u , ־u
 Geld.; ־u Geld. Y. 34, 2 (with the chants).

Dat. Sing.— ־u , ־u (Geld. ־u ,
 ־u); ־u , ־u , ־u , ־u .
 ־u Geld.; ־u , ־u , ־u

Abl. Sing.— ־u , ־u , ־u - Geld.
 Yt. 8, 47; ־u ; ־u (fr. ־u darkness).

Abl. Plu.— ־u . Mark ־u (Geld. Yt. 10, 23).

Gen. Sing.— ־u . ־u . ־u ,
 ־u

Gen. Plu.— ־u , ־u , ־u

Loc. Sing.— ־u , ־u , ־u , ־u ,
 ־u West. (for ־u in desire) Y. 43, 8; ־u
 Yt. 8, 8; ־u Y. 65, 4; ־u Yt. 5, 4; (orig.,
 ־u ; by the dropping of ־u the preceding vowel is
 lengthened); ־u , also ־u (Yt. 10, 106; Vend. 19, 3).

Loc. Pln.—အထွေထွေ, အထွေထွေ, အထွေထွေ, အထွေထွေ,
အထွေထွေ, အထွေထွေ, အထွေထွေ

Voc. Sing.—**ወይን** Y. 28, 4.

169. Bases ending in ψ —Mas. and Fem.

These are mostly adjectives; very few are substantives. They are inflected according to the general rule, except the nom. sing., which changes the final **ن** to **ء**, sometimes to **ـ**, without adding any termination. Comparative adjectives ending in **ن** (mas.) form their nom. sing. in **ء**, e. g., **عزیز** (mas.), **عزیز** (mas.), **عزیز** (fem.). Some inflected forms of these nouns, as found in the sacred writings, are as follow. The base is unchangeable.

[illegible]





[illegible]

170. ἡ (the land, the earth), ἡ (a borough, a family).—Feminine.

The base is unchangeable (see para. 126).

	<i>Singular.</i>	<i>Plural.</i>
Nom.	ငွေ	ငွေ
Acc.	ငွေ, ငွေ ငွေ	{ ငွေ, ငွေ ငွေ
Instr.	ငွေ, ငွေ	.....
Dat.	ငွေ	³ ငွေ
Abl.	ငွေ, ငွေ ငွေ, ငွေ ငွေ, ငွေ (Geld.) ငွေ	{ ငွေ ငွေ
Gen.	⁴ ငွေ, ⁵ ငွေ	{ ငွေ ငွေ

^a Mark **𐎧𐏁𐎠𐎡𐎢𐎣-𐎤𐎥𐎦** gen. dual Yt. 13, 127.

² E.g.,  , also - (Geld. Y. 12, 3).

³ By the insertion of ۛ before the termination (ۛۛۛ + ۛ + ۛۛۛ).

* ३६९—in the sense of the loc. (see Vend. 3, 36. 37. 38).

⁵ Also, **والله اعلم** Geld. Yt. 5, 6 (base **والله**).

Loc.

Voc.

2645 Y. 65, 12.

171. Bases ending in $\{^1\mu, \{^1\mu\}\}$ -Neuter.

These are, in most cases, indeclinable; very few of them have inflected forms, especially in the nom. and acc. sing. and plu., and, sometimes, in the loc. plu.; *e. g.*, **ᲁᲗ᲏Თ**, **ᲁᲗ᲏Თ᲏Თ** nom. and acc. sing.; **ᲁᲗ᲏Თ** acc. sing. and du.; **ᲁᲗ᲏Თ᲏Თ**, **ᲁᲗ᲏Თ**, **ᲁᲗ᲏Თ᲏Თ**, **ᲁᲗ᲏Თ**, **ᲁᲗ᲏Თ** (Gāth.) acc. sing.; **ᲁᲗ᲏Თ** (Y. 68 2) dat. sing.; **ᲁᲗ᲏Თ᲏Თ** (Visp. 10, 1) gen. sing. (*e. g.*; **ᲁᲗ᲏Თ᲏Თ᲏Თ ᲁᲗ᲏Თ ᲁᲗ᲏Თ᲏Თ ᲁᲗ᲏Თ**); **ᲁᲗ᲏Თ** (Yt. 1, 18) gen. sing.; **ᲁᲗ᲏Თ᲏Თ**, **ᲁᲗ᲏Თ᲏Თ᲏Თ**, **ᲁᲗ᲏Თ**, **ᲁᲗ᲏Თ᲏Თ** acc. plu.; **ᲁᲗ᲏Თ᲏Თ᲏Თ**, **ᲁᲗ᲏Თ᲏Თ᲏Თ**, **ᲁᲗ᲏Თ᲏Თ** loc. plu.

172. Some notable inflected forms of nouns :—

٤٩٨٨٤٤ mas. (an evil-doer)—٤٩٨٨٤٤ nom. sing.

ᠨᠠᠵᠤᠢᠭᠤᠨ (one who spreads death or evil in the world)—

𐎧𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝

mas. gen. sing.; ႁၢ်မုၢ် (Y. 57, 15) fem. gen. sing.

𐎠𐎢𐎡𐎹 mas. (winter)—𐎠𐎢𐎡𐎹 nom. sing. ; 𐎠𐎢𐎡𐎹 acc. sing. ;

ᠵᠡᠭᠡᠨ gen. sing. ; ᠵᠡᠭᠡᠨ nom. plu.

မုတ္တမ္မ neut. (the joint of a finger) - မုတ္တမ္မ acc. sing.

فَدْرَج fem. (Draj, demon-of-lie) — فَدْرَجِي nom. sing.; فَدْرَجِيَّة

Also **WCS** (see Vend. 6, 29, 31, 34.)—base **-WCS**.

နေည့်, * နေည့် acc. sing.; နေည့် abl. sing.; နေည့်,
 မာယာနေည့် gen. sing.; မာယာနေည့် voc. sing.; နေည့် nom. and acc.
 plu.; နေည့် Geld. (Yt. 4, 7) gen. plu.

ညေညေ mas. (the navel, an offspring, kith)—ညေညေ Yt. 13,
 95; နေညေ—ညေညေ Geld. (Yt. 8, 34) nom. sing.; နေညေညေ
 acc. sing.; နေညေ voc. sing.; မာယာညေညေ (Y. 46, 12) loc. plu.

ညေညေ mas. (the navel, an offspring, kith)—နေညေညေ
 acc. sing.; နေညေညေ abl. sing.; နေညေညေ gen. sing.

မာယာညေ mas. (a metric foot)—မာယာညေ, မာယာညေ instr.
 plu.; မာယာညေညေ abl. plu.

မာယာညေ neut. (covering, matting)—မာယာညေ, မာယာညေ
 acc. sing.; မာယာညေ instr. sing.

မာယာညေ mas. (Afrāsyaḥ)—မာယာညေ nom. sing.; -ညေ
 နေညေညေ acc. sing.

[instr. plu.]

ညေ adj. (great)—ညေ dat. sing.; နေညေ acc. plu.; မာယာညေ

ညေ mas. and fem. (a word)—မာယာညေ nom. sing.; နေညေ,
 နေညေ acc. sing.; မာယာညေ instr. sing.; မာယာညေ (Y. 8, 1) gen.
 sing.; နေညေ nom. plu.; မာယာညေ, မာယာညေ, နေညေ acc. plu.;
 မာယာညေညေ abl. dual; နေညေညေ, နေညေညေ, -ညေ
 နေညေ abl. plu.; မာယာညေ, မာယာညေ gen. plu.

မာယာညေ neut. (a weapon)—မာယာညေ, မာယာညေ nom.
 sing.; မာယာညေ acc. sing.; မာယာညေ, မာယာညေ instr.

* Similarly, နေညေ—ညေ Geld. Y. 62, 5 (fr. နေညေ—)

sing.; **အညာဉာဏ်** *Wester.*, **အညာဉာဏ်** *Geld.* (Y. 57,

29) instr. dual; **အညာဉာဏ်** gen. plu.

အညာဉာဏ် neut. (bedding)—**အညာဉာဏ်** nom. and acc. sing.

အညာဉာဏ် mas. (watching, guarding)—**အညာဉာဏ်** nom. sing.;

အညာဉာဏ် acc. sing.; **အညာဉာဏ်** nom. plu.

အညာဉာဏ် neut. (a seat, a place)—**အညာဉာဏ်** acc. sing.; **အညာဉာဏ်**

အညာဉာဏ် (also, **အညာဉာဏ်**) gen. sing.

အညာဉာဏ် mas. (seeing, watching)—**အညာဉာဏ်** nom. sing.

အညာဉာဏ် neut. (the sun)—**အညာဉာဏ်**, **အညာဉာဏ်** nom. sing.; **အညာဉာဏ်**, **အညာဉာဏ်** gen. sing.

အညာဉာဏ် mas. (good in deed)—**အညာဉာဏ်** nom. sing.

173. Nouns having more than one base without affecting the meaning in their inflected forms.

There are some nouns, which, in their particular inflected forms, take different bases; in most cases, a redundant **အ** is subjoined at the end. *E. g.*, **အညာဉာဏ်**, **အညာဉာဏ်** (a man, a male.); **အညာဉာဏ်**,

အညာဉာဏ် (time); **အညာဉာဏ်**, **အညာဉာဏ်**, **အညာဉာဏ်**

အညာဉာဏ် (a warrior); **အညာဉာဏ်**, **အညာဉာဏ်**, **အညာဉာဏ်** (a priest);

အညာဉာဏ်, **အညာဉာဏ်** (invoking); **အညာဉာဏ်** (အညာဉာဏ်), **အညာဉာဏ်**

a dog); **အညာဉာဏ်**, **အညာဉာဏ်** (a ruler, a tyrant); **အညာဉာဏ်**,

အညာဉာဏ် (a male); **အညာဉာဏ်**, **အညာဉာဏ်** (land); **အညာဉာဏ်**, **အညာဉာဏ်** (winter);

အညာဉာဏ်, **အညာဉာဏ်** (the sea); **အညာဉာဏ်**, **အညာဉာဏ်** (a word);

အညာဉာဏ်, **အညာဉာဏ်** (possessing a wounding spear);

အညာဉာဏ်, **အညာဉာဏ်** (the moon); **အညာဉာဏ်**, **အညာဉာဏ်**, **အညာဉာဏ်** (a bone,

the body); **အလှူ**, **အလှူ**, **အလှူ** (a bow); **အသံ**,
အသံ (a maid); **အမေ**, **အမေ**, **အမေ** (orig., **အမေ**)
 (a friend); **အသံ**, **အသံ**, **အသံ**, **အသံ** (the tongue).

174. Nouns used in more than one gender.

There are some substantives, which, in the same sense, are used in different genders, in their inflected forms. *E. g.*

အသံ (abundance, prosperity)—**အသံ** neut. dat. sing.;
အသံ fem. gen. sing.

အလှူ (a region)—**အလှူ** neut. acc. sing.;
အလှူ fem. loc. plu.

အလှူ (a mountain)—**အလှူ** mas. acc. sing.;
အလှူ fem. acc. plu.

အလှူ (an offering, an oblation)—**အလှူ** neut. loc. sing.;
အလှူ fem. abl. sing.

အလှူ (creation)—**အလှူ** neut. nom. sing.;
အလှူ fem. acc. plu.

အလှူ (the eye)—**အလှူ** neut. nom. sing.;
အလှူ fem. dat. plu.

အလှူ (dead matter)—**အလှူ**.....**အလှူ** mas. nom. sing.;
အလှူ fem. nom. sing..

အလှူ (a house)—**အလှူ** (Yt. 3, 63) mas. acc. sing.; **အလှူ**
 (Vend. 3, 2) neut. acc. sing.; **အလှူ** fem. loc. plu. [acc. plu.

အလှူ (a feather)—**အလှူ** mas. nom. sing.; **အလှူ** fem.

အလှူ (an arm)—**အလှူ** mas. gen. sing.; **အလှူ**
အလှူ fem. acc. plu.

𐬨𐬀𐬭𐬀𐬎𐬎𐬎 (Māthra) — 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 mas. nom. sing.;
 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 fem. acc. plu.
 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 (a city) — 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 neut. gen. sing.;
 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 ... 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 fem. acc. plu.

Chapter IV.

Gender.

175. Like its sister languages, the Avesta has three genders, viz., masculine, feminine and neuter. As stated before, the gender is, in several cases, ascertained from suffixes, either primary or secondary; as, 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 mas.; 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 fem.; 𐬨𐬀𐬭𐬀𐬎𐬎𐬎, 𐬨𐬀𐬭𐬀𐬎𐬎𐬎, 𐬨𐬀𐬭𐬀𐬎𐬎𐬎, 𐬨𐬀𐬭𐬀𐬎𐬎𐬎, 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 neut. It is also distinguished by the sex, i.e., substantives indicating the male sex are masculine; as, 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 (a son), 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 (a father), 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 (a brother), 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 (a man), &c. Those indicating the female sex are feminine; as, 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 (a daughter), 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 (a mother), 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 (a sister), 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 (a woman), &c.

Rules for the formation of the feminine.

176. The feminine of consonantal bases, which admit of a feminine, is most commonly formed by the addition of the suffix 𐬀 to the weak base, when their declension shows two bases; nouns with three bases subjoin 𐬀 for the feminine to the weakest base; e. g., 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 fem., from 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 (weak base of 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 holy); 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 fem., fr. 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 (weak base of 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 defiled by the corpse); 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 fem., fr. 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 (weakest base of 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 the maintainer); 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 fem., fr. 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 (weakest base of 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 knowing).

177. Comparative bases in उ३म३ form their feminine by the addition of the feminine suffix ८ , before which the penultimate ३ is dropped and — changed to म३ ; e. g., उ३म३म३म३ (mas.) larger, greater; fem. ८उ३म३म३म३ ; उ३म३म३म३ (mas.) more powerful; fem. ८उ३म३म३म३ ; but उ३म३म३म३ (better) drops म३ in the fem.; e. g., ८उ३म३म३म३ . Comp. Sans. गरीयस् heavier; fem. गरीयसी; पापीयस् wicked; fem. पापीयसी.

Note.— म३ (नृ a man) forms its feminine base म३म३ नारी.

178. The feminine base of adjectives ending in — , and of substantives in — which admit of a feminine, is for the most part formed by the addition of the feminine suffix — to the masculine; in other words, by lengthening the final vowel. E. g., म३म३म३म३ (mas.) strong; fem. म३म३म३म३ ; म३म३म३म३ (mas.) beautiful; fem. म३म३म३म३ ; म३म३म३म३ (mas.) a grandfather, fem. म३म३म३म३ ; म३म३म३म३ (mas.) an uncle; fem. म३म३म३म३ , &c. But, in several instances, the feminine base is formed by substituting the feminine suffix ८ for the final — ; e. g., म३म३म३म३ (mas.) a Dev; fem. ८म३म३म३म३ ; म३म३म३म३ (mas.) a ram; fem. ८म३म३म३म३ an ewe; म३म३म३म३ (mas.) golden; fem. ८म३म३म३म३ ; म३म३म३म३ (Sans. पति a master) forms its feminine by subjoining the word म३म३म३म३ , or changing it to म३म३म३म३ (Sans. पत्नी, पत्नि); e. g., म३म३म३म३म३म३म३म३ acc. sing. Vend. 7, 42; म३म३म३म३म३म३म३म३ nom. sing. Vend. 12, 7 (the mistress of the house).

Note.—Sans. पत्नी is from पतन् (the original form of पति). म३म३ is, though rarely, also used for म३म३म३म३ ; e. g., म३म३म३म३ dat. sing. (see Yt. 17, 58).

179. The feminine base of adjectives ending in י is generally formed by the addition of the feminine suffix ע to the masculine base ; e. g., רחב (mas.) broad ; fem. רחב^ע ; צעיר (mas.) youthful ; fem. צעיר^ע (Geld. צעיר^ע Gâth. Yaç. 53, 3).

180. In the case of some lower classes of animals, the mas. and fem. are formed by subjoining * מלעם (male) and † וסמך (female) respectively to the word denoting the whole class ; as, מלעם מלעם (a horse) ; מלעם-וסמך or מלעם, Sans. अमा (a mare) ; וסמך מלעם (a he-camel), וסמך-מלעם (a she-camel) ; מלעם מלעם or † וסמך מלעם מלעם (an ox) ; מלעם-וסמך (a cow) ; וסמך-מלעם (a she-ass).

Chapter V.

Adjectives.

181. The declension of substantives includes, as stated before, that of adjectives. Adjectives may be divided into three classes, viz.—1 Simple, 2 Derivative, 3 Compound.

(1) Simple adjectives are those that come directly from roots and are not derived from substantives ; as, טוב, רע, מלא, &c.

Compare Persian کوناه, کمر, دراز, خوب, بد, تیز, &c.

(2) Derivative adjectives are those that are derived from substantive nouns ; as, מלא (from מל), מלא (fr. מלא), מלא (fr. מלא), &c.

Compare Persian امیدوار, نامور, خطرناک, هنرمند, دولتمند, &c.

(3) Compound adjectives are those that are formed by using the

* Compare Sans. वल्लि, वृष्य, वृषन् (rt. वृष् to engender).

† Compare Sans. चेतु (rt. चेत to suck).

‡ Compare Sans. उक्त Sax. Oxa., Eng. Ox.

roots, participles or substantives as the last member of a compound; e. g., سپید و سفید , سخت و آسان , مستعد و نامستعد , &c.

Compare Persian سرفراز , جنگ آزموده , جهان دیده , شیرین زبان , نیک نام , تن پرور , &c.

182. Adjectives in Avesta, as in Sanskrit, always agree in gender, number and case with the substantives they qualify; e. g., سپید و سفید (mas. nom. sing.); سپید و سفید (fem. acc. sing.); سپید و سفید (neut. nom. sing.); سپید و سفید (fem. dat. sing.); سپید و سفید (fem. nom. and acc. plu.); سپید و سفید (fem. loc. plu.).

Rules for the formation of the feminine base of adjectives ending in س , د , پ , ف , ب , ز , ح , ط and ث have been treated before.

183. The crude bases of compound adjectives, the last member of which is a root ending in a consonant, are used in the three genders. E. g.

(سپید و سفید) سپید و سفید mas. nom. sing. (Yt. 8, 59).

سپید و سفید (fem. acc. sing. (Y. 52, 1).

(سپید و سفید) سپید و سفید neut. instr. sing. (Yt. 13, 52).

سپید و سفید (سپید و سفید) mas. gen. sing. (Vend. 7, 27).

سپید و سفید (سپید و سفید) fem. gen. sing. (Yt. 13, 134).

Comparison of Adjectives.

184. (a)—By means of the secondary suffixes سپید و سفید and سپید و سفید .

The comparative degree of adjectives is formed by the addition to their masculine base of the suffix سپید و سفید Sans. तर (mas. and neut. base; $\text{सुपुंस्य$ Sans. तदा fem. base), the superlative degree by the addition to their masculine base of the suffix

* ਮਲੋਰ Sans. तम (mas. and neut. base ; ਮਲੋਰ Sans. तमा fem. base); e. g., pos. ਦਰਦਰੁਲੁ sweet-scented; compara. -ਤਰੁਲੁ ਮਲਰੁਲੁ ; super. ਮਲੋਰੁਦਰੁਲੁ .

Exception:— ਮਲੋਰੁਮੁਲੁ (orig., ਮਲੋਰ + ਮੁਲੁ).

Compare Sans. शुचि pure, गुरु heavy; compara. शुचितर, गुरतर; super. शुचितम, गुरतम.

* Bases of adjectives ending in ਮ mostly substitute ੜ for ਮ before ਮਲਰ and ਮਲੋਰ ; e. g., pos. ਮਨੁਮਨੁਲੁ ; compara. ਮਲਮਨੁਲੁ ; super. ਮਲੋਰਮਨੁਲੁ .

185. Adjectives, which in their declension show two bases, assume before ਮਲਰ and ਮਲੋਰ their weak base; those with three bases assume before ਮਲਰ and ਮਲੋਰ their weakest base; e. g., ਮਲਰਮਮਮੁਲੁ (orig., ਮਲਰ + ਮਮਮੁਲੁ), weak base ਮਮਮੁਲੁ ; ਮਲੋਰਮਮਮੁਲੁ (orig., ਮਲੋਰ + ਮਮਮੁਲੁ), weak base ਮਮਮੁਲੁ ; ਮਲਰਮੁਲੁਲੁਲੁਲੁ (from ਲੁਲੁਲੁਲੁ + ਮਲੁਲੁਲੁਲੁ partic. reduplic. perf.; rt. ਲੁਲੁਲੁ), weakest base ਮੁਲੁਲੁਲੁਲੁ ; ਮਲੋਰਮੁਲੁਲੁਲੁਲੁ (from ਲੁਲੁਲੁਲੁ + ਮਲੁਲੁਲੁਲੁ ; rt. ਲੁਲੁ); weakest base ਮੁਲੁਲੁਲੁਲੁ ; similarly, ਮਲੋਰਮੁਲੁਲੁਲੁਲੁ (from ਲੁਲੁਲੁਲੁਲੁ ; rt. ਲੁਲੁ); weakest base ਮੁਲੁਲੁਲੁਲੁ or ਮੁਲੁਲੁਲੁਲੁ .

186. Final ਮਲੁ and ਲੁਲੁ are changed before ਮਲਰ and ਮਲੋਰ to ਮਲੁ and ਮਲੁ , respectively; e. g., ਮਲਰਮਲੁਲੁਲੁਲੁ (from ਮਲੁਲੁਲੁਲੁਲੁ); ਮਲੋਰਮਲੁਲੁਲੁਲੁਲੁ (fr. ਮਲੁਲੁਲੁਲੁਲੁਲੁ); ਮਲੋਰਮਲੁਲੁਲੁਲੁਲੁ (from ਮਲੁਲੁਲੁਲੁਲੁਲੁ);

* Sometimes, in the Gāthā dialect, ਮਲੋਰ is used; e. g., ਮਲੋਰਮਲੁਲੁਲੁਲੁਲੁ Yag. 37. 2.

𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕 (fr. *𐭌𐭎𐭕𐭌𐭎𐭕*); *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕* (fr. *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕*). *𐭌𐭎𐭕* and *𐭌𐭎𐭕* are frequently subjoined as *primary suffixes* to compound adjectives, the last member of which is a *root*, e. g., *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕* (rt. *𐭌𐭎𐭕*); *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕* (rt. *𐭌𐭎𐭕*); *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕* (rt. *𐭌𐭎𐭕*); *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕* (orig., *𐭌𐭎𐭕* + *𐭌𐭎𐭕* + *𐭌𐭎𐭕𐭌𐭎𐭕*); *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕* (rt. *𐭌𐭎𐭕*); *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕* (orig., *𐭌𐭎𐭕* + *𐭌𐭎𐭕𐭌𐭎𐭕* + *𐭌𐭎𐭕* + *𐭌𐭎𐭕*; rt. *𐭌𐭎𐭕*).

187. Occasionally, *𐭌𐭎𐭕* and *𐭌𐭎𐭕* are subjoined to substantives; *𐭌𐭎𐭕* meaning 'more inclined to, more in the direction of'; *𐭌𐭎𐭕*, 'most resembling'; e. g., *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕* easterly; *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕* westerly; *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕* southerly; *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕* northerly; *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕* the most Dev-like, i.e., the most fiendish; *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕* the most Zāthushfra-like, i.e., Dustoorān Dustoor; *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕* the most Āthraṇ-like; *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕* finest-coloured.

188. The same terminations (viz., *𐭌𐭎𐭕* and *𐭌𐭎𐭕*) are also suffixed to particles; e. g., *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕* (also *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕*); *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕* (also *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕*); *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕*, *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕*, *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕*; *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕*, *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕*.

189. Sometimes, *𐭌𐭎𐭕* is subjoined to cardinal numerals; e. g., *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕* (Sans. *विंशतितम*) twentieth; *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕* a hundred times; *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕* (comp. Sans. *सहस्रतय*) a thousand times; *𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕𐭌𐭎𐭕* ten thousand times.

190. (b).—By means of the primary suffixes *𐭌𐭎𐭕* and *𐭌𐭎𐭕*.

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
ḥayyān ^{ḥayyān} frightful		ḥayyān ^{ḥayyān}
ḥayyān ^{ḥayyān} long		ḥayyān ^{ḥayyān}
ḥayyān ^{ḥayyān} firm		{ ḥayyān ^{ḥayyān} ḥayyān ^{ḥayyān}
ḥayyān ^{ḥayyān} wise		{ ḥayyān ^{ḥayyān} ḥayyān ^{ḥayyān}
ḥayyān ^{ḥayyān} untrue		ḥayyān ^{ḥayyān}
ḥayyān ^{ḥayyān} near	ḥayyān ^{ḥayyān}	ḥayyān ^{ḥayyān}
ḥayyān ^{ḥayyān} lovely	ḥayyān ^{ḥayyān}	
ḥayyān ^{ḥayyān} healing	ḥayyān ^{ḥayyān}	ḥayyān ^{ḥayyān}
ḥayyān ^{ḥayyān} great	{ ḥayyān ^{ḥayyān} ḥayyān ^{ḥayyān}	ḥayyān ^{ḥayyān}
ḥayyān ^{ḥayyān} addicted to the Yātu		ḥayyān ^{ḥayyān}
ḥayyān ^{ḥayyān} radiant		ḥayyān ^{ḥayyān}
ḥayyān ^{ḥayyān} light		ḥayyān ^{ḥayyān}
{ ḥayyān ^{ḥayyān} ḥayyān ^{ḥayyān}	{ ḥayyān ^{ḥayyān} ḥayyān ^{ḥayyān}	{ ḥayyān ^{ḥayyān} ḥayyān ^{ḥayyān}
good	Y. 59, 31	ḥayyān ^{ḥayyān}
ḥayyān ^{ḥayyān} swift	ḥayyān ^{ḥayyān}	ḥayyān ^{ḥayyān}
ḥayyān ^{ḥayyān} adorable		ḥayyān ^{ḥayyān}
{ ḥayyān ^{ḥayyān} one who knows		{ ḥayyān ^{ḥayyān} ḥayyān ^{ḥayyān} ḥayyān ^{ḥayyān}

¹ ḥayyān ^{ḥayyān} mas. nom. (see Y. 31, 2).

Positive.	Comparative.	Superlative.
fiend-smiting {	fiend-smiting {	fiend-smiting {
victorious {	victorious {	victorious {
beneficent {		Y. 56, 1
bulky		
bounteous {		
beautiful {		
happy		
devoted {		
Geld. {	Geld.	
foul		
active, living		
well-knowing		
having good sense {		
sweet-scented {		

195. Some adjectives have a double comparative and superlative; e. g., (double compara.); (double super.).

Compare Sans. पाप (bad), पापीयस्, पापीयस्तर, पापिष्ठ, पापिष्ठतर, पापिष्ठतम; श्रेष्ठ, श्रेष्ठतर.

196. Sometimes, especially in particles, **𑀓** and **𑀔** are substituted for **𑀓𑀕𑀲** and **𑀓𑀕𑀲𑀕** for the comparative and the superlative, respectively; as, **𑀓𑀕𑀲** (orig., **𑀓𑀕𑀲𑀕**, from **𑀓𑀕𑀲𑀕**); **𑀓𑀕𑀲𑀕** (fr. **𑀓𑀕𑀲**); **𑀓𑀕𑀲𑀕𑀲**, **𑀓𑀕𑀲𑀕𑀲𑀕** (fr. **𑀓𑀕𑀲**); **𑀓𑀕𑀲𑀕𑀲𑀕** (fr. **𑀓𑀕𑀲𑀕𑀲𑀕**).

197. **𑀓𑀕𑀲𑀕** (the lengthened form of **𑀓𑀕𑀲𑀕**) is also added to pronominal bases; as, **𑀓𑀕𑀲𑀕𑀲𑀕** (this of the two) (from **𑀓**, **𑀓𑀕𑀲** this); **𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕** (whoever of the two) (fr. **𑀓𑀕𑀲** who); **𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕** (which of the two? fr. **𑀓𑀕𑀲** who? which?) Comp. Sans. यतर, यतम (who or which of many); कतर, कतम (which of many?); इतर (other); अन्यतर (one of the two); एकतर (one of the two); एकतम (one of many); ततर, ततम (that one of many).

The feminine bases of **𑀓𑀕𑀲𑀕**, **𑀓𑀕𑀲𑀕𑀲𑀕**, **𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕** and **𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕** are, as aforesaid, **𑀓𑀕𑀲𑀕𑀲𑀕**, **𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕**, **𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕** and **𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕**, respectively.

Chapter VI.—Numerals.

Cardinals.

198. The crude forms of the simple cardinals are :—

1 𑀓𑀕𑀲𑀕𑀲𑀕 𑀓𑀕	7 𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕 𑀓𑀕𑀲𑀕𑀲𑀕
2 𑀓𑀕𑀲𑀕𑀲𑀕 𑀓𑀕	8 𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕 𑀓𑀕𑀲𑀕𑀲𑀕
3 𑀓𑀕𑀲𑀕𑀲𑀕 𑀓𑀕	9 𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕 𑀓𑀕𑀲𑀕𑀲𑀕
4 { 𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕, 𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕 𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕 𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕	10 𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕 𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕
5 𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕 𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕	11 𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕 𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕
6 𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕 𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕	12 𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕 𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕
	13 𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕 𑀓𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕𑀲𑀕

- 14 चतुर्दश
15 पञ्चदश
16 षोडश
17 सप्तदश
18 अष्टादश
19 नवदश
20 विंशति
30 त्रिंशत्
40 चत्वारिंशत्

- 50 पञ्चाशत्
60 षष्टि
70 सप्तति
80 अशीति
90 नवति
100 शत
1,000 सहस्र
10,000 दशहजार
numberless
myriads.

Note.—In Sanskrit, there are words for higher numbers than 10,000; as, लक्ष, one hundred thousand; प्रभुत, one million; कोटि, ten millions; अर्बुत, one hundred millions, महावर्ष, one thousand millions; पद्म, ten thousand millions, &c.

199. It will be seen from the above, that the numerals from 'eleven' to 'nineteen' are formed by compounding the first nine from $\{ \text{one} \}$ to $\{ \text{nine} \}$ with $\{ \text{ten} \}$. In these compounds, $\{ \text{ten} \}$ inserts $\{ \}$, while $\{ \text{one} \}$, $\{ \text{two} \}$, $\{ \text{three} \}$ and $\{ \text{four} \}$ reject their final nasal.

In enumeration, contrary to the English system, the lower number is first expressed, and then, in regular order, the higher one, with the particle and generally at the end of each numeral; e. g., $\{ \text{five} \}$ and $\{ \text{seventy} \}$ = 75;

* $\{ \text{nine} \}$ is also used in the sense of 'nine'; as, $\{ \text{nine} \}$ acc. dual (twice nine) see Vend. 14, 17.

—𐬨𐬀𐬭𐬀𐬵𐬀 { —𐬨𐬀𐬭𐬀𐬵𐬀 —𐬨𐬀𐬭𐬀𐬵𐬀 { —𐬨𐬀𐬭𐬀𐬵𐬀 { —𐬨𐬀𐬭𐬀𐬵𐬀 {

𐬨𐬀𐬭𐬀𐬵𐬀 𐬨𐬀𐬭𐬀𐬵𐬀 𐬨𐬀𐬭𐬀𐬵𐬀 (Vend. 22, 2).

i. e., nine *plus* ninety *plus* nine hundred *plus* nine thousand *plus* ninety thousand = 99,999.

Inflected forms of the Cardinals as found in the Avestaic writings:—

200. 𐬨𐬀𐬭𐬀𐬵𐬀 (one) is declined only in the singular. 𐬨𐬀𐬭𐬀𐬵𐬀

neut. nom.; 𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀 mas. acc.; 𐬨𐬀𐬭𐬀𐬵𐬀 fem. acc.;

𐬨𐬀𐬭𐬀𐬵𐬀 neut. acc.; 𐬨𐬀𐬭𐬀𐬵𐬀 fem. instr.; 𐬨𐬀𐬭𐬀𐬵𐬀 mas. gen.;

𐬨𐬀𐬭𐬀𐬵𐬀 Wester, 𐬨𐬀𐬭𐬀𐬵𐬀 Geld. fem. gen.; 𐬨𐬀𐬭𐬀𐬵𐬀

neut. loc.

201. 𐬨𐬀𐬭𐬀𐬵𐬀 (two) is declined only in the dual; in some of

its inflected forms it drops its initial consonant. 𐬨𐬀𐬭𐬀𐬵𐬀 mas.

nom.; 𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀 mas. acc.; 𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀 acc.; 𐬨𐬀𐬭𐬀𐬵𐬀

neut. acc.; 𐬨𐬀𐬭𐬀𐬵𐬀 (orig., 𐬨𐬀𐬭𐬀𐬵𐬀) neut. acc.; 𐬨𐬀𐬭𐬀𐬵𐬀

neut. instr.; 𐬨𐬀𐬭𐬀𐬵𐬀 mas. dat.; 𐬨𐬀𐬭𐬀𐬵𐬀 abl.; 𐬨𐬀𐬭𐬀𐬵𐬀

𐬨𐬀𐬭𐬀𐬵𐬀 neut. abl.; 𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀 mas. gen.

202. 𐬨𐬀𐬭𐬀𐬵𐬀 (three) is declined only in the plural. 𐬨𐬀𐬭𐬀𐬵𐬀,

𐬨𐬀𐬭𐬀𐬵𐬀 mas. nom.; 𐬨𐬀𐬭𐬀𐬵𐬀 fem. nom.; 𐬨𐬀𐬭𐬀𐬵𐬀 mas. acc.

𐬨𐬀𐬭𐬀𐬵𐬀 fem. acc.; 𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀 acc.; 𐬨𐬀𐬭𐬀𐬵𐬀 dat.;

𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀 gen.; 𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀 fem. gen.

203. 𐬨𐬀𐬭𐬀𐬵𐬀 (four) is declined only in the plural.

𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀 nom.; 𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀

(Vend. 19, 22) acc.

𐬨𐬀𐬭𐬀𐬵𐬀 (four) is always used as the first member of a compound;

as, 𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀, &c.

204. The cardinals **አምስት** (five), **ሥነሥነ** (six), **አራምስ** (seven), **አራሥ** (eight), **አሳስ** (nine) and **አመስ** (ten) have one form only for the three genders; *e. g.*, **አምስት** nom. and acc.; **አምስቱ** gen. plu.—**ሥነሥነ** nom. and acc.—**ሥነሥነ** nom. and acc.—**አራሥ** nom. and acc.—**አሳስ** nom. and acc.; **አሳሱ** gen. plu.—**አመስ** nom. and acc.; **አመሱ** gen. plu.

205. **ሁለት** (twelve) acc.—**አምስትአምስት** (fifteen) acc.—**አራመስ** (twenty) acc.—**ሥነሥነ** (thirty) acc.—**ሥነሥነ** (forty) nom. and acc.—**አምስትአምስት** (fifty) nom. and acc.; **አምስትአምስት** Wester., **አምስትአምስት** Geld. instr. plu.—**ሥነሥነ** (sixty) acc.—**ሥነሥነ** (seventy) acc.—**ሥነሥነ** (eighty) acc.—**ሥነሥነ** (ninety) acc.; **አምስትአምስት** acc. plu.—**አምስት** (a hundred) nom. and acc. sing.; **አምስት** fem. acc. du.; **አምስት** nom. and acc. plu.; **አምስት** acc. plu.; **አምስት** instr. plu.—**አምስት** (a thousand) nom. and acc.; **አምስት** dat. sing.; **አምስት** fem. acc. du.; **አምስት** mas. acc. plu.; **አምስት** mas. acc. (Yt. 3, 10); **አምስት** instr. plu.—**አምስት** (ten thousand) acc.; **አምስት** dat.; **አምስት** acc. plu.; **አምስት** mas. acc. plu. (Yt. 3, 10); **አምስት** Wester., **አምስት** Geld. instr. plu. Mark **አምስት** Wester., **አምስት** Geld. nom. (Yt. 13, 64).

Ordinals.

206. The ordinals, except the equivalent of 'the first,' are generally derived from the cardinals, as will be seen from the following list:—

1 {	అక్షయం, అక్షయం	11	అక్షయం ఏకాదశ.
(fem. అక్షయ- , అక్షయ-)		12	అక్షయం ద్వాదశ.
ప్రథమ ¹ .		13	అక్షయం త్రయోదశ.
2 ² అక్షయం (fem. అక్షయ-)	ద్వితీయ.	14	అక్షయం చతుర్దశ.
3 అక్షయం (fem. అక్షయ-)	తృతీయ.	15	అక్షయం పంచదశ.
4 అక్షయం, అక్షయం		16	అక్షయం షడ్దశ.
(fem. అక్షయ-)	చతుర్థ, తురీయ, తుర్య.	17	అక్షయం సప్తదశ.
5 అక్షయం	పంచమ.	18	అక్షయం అష్టదశ.
6 అక్షయం (fem. అక్షయం)		19	అక్షయం నవదశ.
Wester. Vend. 14, 10) బహు.		20	అక్షయం వింశతి or వింశతీతమ.
7 ³ అక్షయం	సప్తమ.	30	అక్షయం త్రింశతి or త్రింశతీతమ.
8 అక్షయం	అష్టమ.		
9 అక్షయం, అక్షయం	నవమ.		
10 అక్షయం	దశమ.		

¹ Besides ప్రథమ, అధిమ and అధిమ are also used in Sanskrit.

² Also, అక్షయం (=అక్షయ + ద్వితీయ) see Wester. Vend. 10, 3, note, in the Gāthās, అక్షయం (Y. 45, 1).

³ Mark అక్షయం (having seven divisions); e. g., అక్షయం అక్షయం (Yt. 19, 26).

⁴ E. g., అక్షయం అక్షయం అక్షయం after her fifteenth year (Vend. 14, 15).


207. Multiplicatives.

५६) ६५५७ सकृत् once.

twice, twofold.

thrice, threefold.

ചതുര, ചതുര, चतुस् four
times.

times.  six times. Comp. Sans. षोढा or षड्धा (in six ways).

times (Vend. 8, 16).

۲۰ twentyfold.

thirtyfold

ਫਰੀਦਕੋਟ ਫਰੀਦਕੋਟ ਫਰੀਦਕੋਟ ਫਰੀਦਕੋਟ fortyfold.

فiftyfold.

سِتِّیْن سَافِیْ سِتِّیْن سَافِیْ سِتِّیْن سَافِیْ sixtyfold.

seventyfold.

ਅੱਠਦਹਾਈ eightyfold.

מנוגד נוסח } ninetyfold.

אחד מאתמאה a hundredfold.

ܡܠܟܐ ܕܡܠܟܐ (for ܡܠܟܐ
 ܡܠܟܐ) a thousandfold.

(for **عَشْرًا**) **عَشْرًا** (for **عَشْرًا**)
 (for **عَشْرًا**) ten thousandfold.

208. Sometimes, multiplicatives are formed by affixing **—** (the sign of the superlative) to, or putting the particle **—** or **—** after, the cardinals; e. g., **—** a hundred times a hundred: **—** or **—** a thousand times a thousand; **—** or **—** ten thousand times ten thousand.*

209. Fractionals.

~~اثنى عشر~~ one-half, $\frac{1}{2}$

one-third, $\frac{1}{3}$

two-thirds, $\frac{2}{3}$

three-thirds, $\frac{3}{3}$

one-month, $\frac{1}{4}$.

one-fifth, $\frac{1}{5}$

* Mark **Wester.** (Vend. 5, 19):

¹ Vide Chr. Bartholomae's Handbuch der Altiranischen Dia-

211. Personal Pronouns—Second Person.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	¹ դո, ¹ դ, ¹ ու, ² դոն त्वम्	² ճեղդրս ԿԻՅՄ, ճեղդրս ² սրդրս, —սալլու Y. 50, 5.
Acc.	¹ ճեւծ, ³ սաւծ } त्वाम्, त्वा	² ճաւ, ⁴ ճ, ² ճ युष्मान्, वः
Dat.	⁵ ու, ² ճ, ² ճաւ तुभ्यम्, ते	² —սալլուդրս ԿԻՅՄ ² —սալլու, ⁴ ճ, ² ճ Ե: ճալլուդրս, ² ճաւ
Abl.	Բաւծ, Բաւծ } त्वन	{ Բալլու, Բալլուդրս ⁶ ճ ԿԻՅՄ.
Gen.	⁷ ու, ² ճ, ² ճաւ, ² ճաւ ² —սաւ Ե Ե ² ճաւծ, ² ճաւծ	² ճ, ⁴ ճ, ² ճաւ ² ճալլու, ճալլուդրս युष्माकम्, वः
Voc.	դ, ² դոն	

Note.—The declension of this pronoun is the same in all the three genders.

¹ Also used as the last member of a compound; e. g.,
 Բ ճաւաւծալլու a good king (be) Thou over us (see Yaç.
 41, 2); ճաւ-Բալլու (Wester.), ճաւ-Բալլու (Geld.) whom Thou
 (Y. 46, 14); ճեւծ-Ե Ե who to thee (Y. 9, 3. 6. 9. 12).

² In the Gâthâ dialect.

³ Sometimes repeated to express emphasis; e. g., —սաւծ
 —սաւծ to Thee, to Thee (see Y. 36, 1).

⁴ Chiefly used in the Gâthâ dialect.

⁵ Mark Բ in Բ-ճաւ Wester. (see Nirang-Atash, 1).

⁶ Prof. Justi: (see Afrin Paighambar Zartusht, para. 5).

⁷ Mark ճաւաւս (of you two) gen. dual (Fragment 6, 1).

212. Third Person—Masculine 𐭠𐭣𐭥𐭭*Singular.**Plural.*Nom. 𐭠𐭣𐭥𐭭, ¹𐭠𐭣𐭥𐭭 𐭠𐭣𐭥𐭭: ²𐭠𐭣𐭥𐭭 ³𐭠𐭣𐭥𐭭, 𐭠𐭣𐭥𐭭-𐭠𐭣𐭥𐭭, 𐭠𐭣𐭥𐭭 𐭠𐭣𐭥𐭭Acc. ⁴𐭠𐭣𐭥𐭭, 𐭠𐭣𐭥𐭭, ⁵𐭠𐭣𐭥𐭭, 𐭠𐭣𐭥𐭭 { ⁵𐭠𐭣𐭥𐭭𐭠𐭣𐭥𐭭, ⁵𐭠𐭣𐭥𐭭, 𐭠𐭣𐭥𐭭
𐭠𐭣𐭥𐭭 ³𐭠𐭣𐭥𐭭, 𐭠𐭣𐭥𐭭𐭠𐭣𐭥𐭭
𐭠𐭣𐭥𐭭 𐭠𐭣𐭥𐭭, ⁶𐭠𐭣𐭥𐭭

Instr.

𐭠𐭣𐭥𐭭

𐭠𐭣𐭥𐭭 𐭠𐭣𐭥𐭭:

Dat.

⁷𐭠𐭣𐭥𐭭, ⁷𐭠𐭣𐭥𐭭, 𐭠𐭣𐭥𐭭, ³𐭠𐭣𐭥𐭭

𐭠𐭣𐭥𐭭𐭠𐭣𐭥𐭭 𐭠𐭣𐭥𐭭:

Abl.

⁸𐭠𐭣𐭥𐭭

𐭠𐭣𐭥𐭭𐭠𐭣𐭥𐭭 𐭠𐭣𐭥𐭭:

Gen.

𐭠𐭣𐭥𐭭, ⁷𐭠𐭣𐭥𐭭, ⁷𐭠𐭣𐭥𐭭 }
𐭠𐭣𐭥𐭭𐭠𐭣𐭥𐭭 𐭠𐭣𐭥𐭭¹ Mark 𐭠𐭣𐭥𐭭 Wester. (Vend. 8, 41); 𐭠𐭣𐭥𐭭 Yt. 8, 35.² Mostly used in the Gâthâ dialect; 𐭠𐭣𐭥𐭭-𐭠𐭣𐭥𐭭 Geld. Y. 58, 4. He (is) the Father.³ In the Gâthâ dialect.⁴ See Hâdokht Nosk, para. 17.⁵ See Yaç. 57, 29; Yaç. 9, 22.⁶ See Vend. 19, 12; Vend. 8, 10.⁷ As the second member of a compound, when preceded by 𐭠𐭣𐭥𐭭 or 𐭠𐭣𐭥𐭭; e. g., 𐭠𐭣𐭥𐭭-𐭠𐭣𐭥𐭭, 𐭠𐭣𐭥𐭭𐭠𐭣𐭥𐭭 𐭠𐭣𐭥𐭭-𐭠𐭣𐭥𐭭; otherwise, 𐭠𐭣𐭥𐭭 is used; e. g., 𐭠𐭣𐭥𐭭-𐭠𐭣𐭥𐭭, 𐭠𐭣𐭥𐭭-𐭠𐭣𐭥𐭭, 𐭠𐭣𐭥𐭭-𐭠𐭣𐭥𐭭, 𐭠𐭣𐭥𐭭-𐭠𐭣𐭥𐭭 Geld. Mark 𐭠𐭣𐭥𐭭 in Y. 9, 28 𐭠𐭣𐭥𐭭-𐭠𐭣𐭥𐭭 𐭠𐭣𐭥𐭭 𐭠𐭣𐭥𐭭 𐭠𐭣𐭥𐭭⁸ Very seldom; e. g., 𐭠𐭣𐭥𐭭-𐭠𐭣𐭥𐭭 𐭠𐭣𐭥𐭭 𐭠𐭣𐭥𐭭 𐭠𐭣𐭥𐭭-𐭠𐭣𐭥𐭭 the Druj, being dismayed, ran away from him (see Vend. 19, 2).

Demonstrative Pronouns.

215. CRUDE FORM $\text{—}\text{𐎠𐎢𐎡𐎢𐎢𐎠$ एत—MASCULINE.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	𐎠𐎢𐎡𐎢𐎢𐎠 एषः	𐎠𐎢𐎡𐎢𐎢𐎠 एते
Acc.	𐎠𐎢𐎡𐎢𐎢𐎠 एतम्	𐎠𐎢𐎡𐎢𐎢𐎠 एतान्
Instr.	$\text{—}\text{𐎠𐎢𐎡𐎢𐎢𐎠}$ एतेन	एतैः
Dat.	𐎠𐎢𐎡𐎢𐎢𐎠 एतस्मै	एतेभ्यः
Abl.	𐎠𐎢𐎡𐎢𐎢𐎠 एतस्मात्	एतेभ्यः
Gen.	𐎠𐎢𐎡𐎢𐎢𐎠 एतस्य	𐎠𐎢𐎡𐎢𐎢𐎠 एतेषाम्
Loc.	𐎠𐎢𐎡𐎢𐎢𐎠 एतस्मिन्	$\text{—}\text{𐎠𐎢𐎡𐎢𐎢𐎠}$ एतेषु

Note.— 𐎠𐎢𐎡𐎢𐎢𐎠 gen. du. (see Vend. 13, 41).

Demonstrative Pronouns.

216. CRUDE FORM 𐎠𐎢𐎡𐎢𐎢𐎠 एतत्—NEUTER.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	𐎠𐎢𐎡𐎢𐎢𐎠 एतत् 𐎠𐎢𐎡𐎢𐎢𐎠	$\text{—}\text{𐎠𐎢𐎡𐎢𐎢𐎠}$ एतानि 𐎠𐎢𐎡𐎢𐎢𐎠
Acc.	𐎠𐎢𐎡𐎢𐎢𐎠 एतत् 𐎠𐎢𐎡𐎢𐎢𐎠	$\text{—}\text{𐎠𐎢𐎡𐎢𐎢𐎠}$ एतानि 𐎠𐎢𐎡𐎢𐎢𐎠

☞ The rest of the cases are like the masculine ($\text{—}\text{𐎠𐎢𐎡𐎢𐎢𐎠}$).

¹ In some rare instances, $\text{—}\text{𐎠𐎢𐎡𐎢𐎢𐎠}$ is used in the mas. (see Vend. 3, 26; Vend. 15, 15, 16).

² See Yaç. 71, 11; Yaç. 8, 11, 13; Vend. 9, 39.

³ Rarely; e. g., 𐎠𐎢𐎡𐎢𐎢𐎠 𐎠𐎢𐎡𐎢𐎢𐎠 ; 𐎠𐎢𐎡𐎢𐎢𐎠 𐎠𐎢𐎡𐎢𐎢𐎠

⁴ In some cases, 𐎠𐎢𐎡𐎢𐎢𐎠 and 𐎠𐎢𐎡𐎢𐎢𐎠 are also used (see Vend. 2, 30; Vend. 3, 19; Vend 7, 13).

Demonstrative Pronouns.

217. CRUED FORM एता—FEMININE.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	एता } एता एता }	एताः } एताः }
Acc.	एताम्	एताः
Instr.	एता	
Gen.	एतस्याः } एताम् }	एताम् } एताम् }

Demonstrative Pronouns.

218. CRUDE FORMS अ, अ—MASCULINE.

It should be noted that some of the inflected forms of these pronouns are derived from अ, while others, from अ.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	अ , अ अयम्	अ इम
Acc.	अ इमम्	अ , अ इमान्
Instr.	अ , अ अनेन	अ , अ इभिः
Dat.	अ अस्मै	अ , अ इभ्यः
Abl.	अ } अ अस्मत् }	अ इभ्यः
Gen.	अ , अ अस्य } अ , अ अस्मात् }	अ एषाम्

¹ Mark अ अ (Vend. 5, 13, 14).

² In the Gāthā dialect, ³ See Yag. 37, 3; Yt. 11, 8.

	<i>Singular.</i>	<i>Plural.</i>
Loc.	$\left. \begin{array}{l} \text{ਯਹ} \\ \text{ਯਹਨਾਂ ਅਸਿਨ੍ਹ} $	$\left\{ \begin{array}{l} \text{ਯਹਨਾਂ} \\ \text{ਯਹਨਾਂ ਆਸ਼ੁ} $

Note.—ਯਹ acc. du. (Prof. Justi, Visp. 11, 2); ਯਹਨਾਂ gen. du. (Vend. 4, 48; Vend. 13, 41).

Demonstrative Pronouns.

219. CRUDE FORMS ਯ, ਯਹ—NEUTER.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	¹ ਯ, ² ਯਹ, ਯਹ, ਯ	³ ਯ, ਯਹ, ਯਹ
Acc.	ਯ, ਯਹ, ਯਹ, ਯ	ਯਹ, ਯਹ

☞ The rest of the cases are like the masculine (ਯ, ਯਹ).

Demonstrative Pronouns.

220. CRUDE FORMS ਯ, ਯਹ—FEMININE.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	ਯਹ ਇਯਮ੍	ਯਹਯਹ, ਯਹਯਹ ਇਯਾ:
Acc.	ਯਹਯਹ ਇਯਮ੍	ਯਹਯਹ ਇਯਾ:
Instr.	ਯਹਯਹ, ਯਹਯਹ ਅਨਯਾ	ਯਹਯਹ ਆਯਿ:
Dat.	$\left. \begin{array}{l} \text{ਯਹਯਹਯਹ, ਯਹਯਹਯਹ} \\ \text{ਯਹਯਹਯਹ ਅਯੈ} $	$\left\{ \begin{array}{l} \text{ਯਹਯਹਯਹ, ਯਹਯਹਯਹ} \\ \text{ਯਹਯਹਯਹਯਹ ਆਯਃ} $

¹ ਯ is also used as an enclitic at the end of certain particles, in order to give them an emphatic meaning; as, ਯਹਿਨ (ਯਹ + ਯਹ); similarly, ਯਹਿ, ਯਹਿਯ, ਯਹਿਯ, &c.

Compare ਯ with the English neut. pronoun It, Lat. Id.

² Especially in the Gāthā dialect:

³ See Yaç. 31, 22; ਯਹਿਨ-ਯਹ (Geld.) These to Thee (Yaç. 34, 2).

⁴ Mark ਯਹਯਹ; c. g. ਯਹਯਹਯਹ for this family (Y. 68, 14).

	<i>Singular.</i>	<i>Plural.</i>
Abl.	$\left. \begin{array}{l} \text{מִדָּכִי־שָׁמַיִם} \\ \text{מִדָּכִי־עָרָא} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{מִדָּכִי־דָנְדָנִים} \\ \text{מִדָּכִי־דָנְדָנִים} \end{array} \right\} \text{ Yt. 10, 82; } \text{מִדָּכִי־דָנְדָנִים}$
Gen.	$\left. \begin{array}{l} \text{מִדָּכִי־שָׁמַיִם, מִדָּכִי־עָרָא} \\ \text{מִדָּכִי־שָׁמַיִם אֲסַחְיָא:} \\ \text{מִדָּכִי־שָׁמַיִם, מִדָּכִי־עָרָא} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{מִדָּכִי־שָׁמַיִם} \\ \text{מִדָּכִי־עָרָא} \end{array} \right\}$
Loc.	מִדָּכִי־שָׁמַיִם	$\left\{ \begin{array}{l} \text{מִדָּכִי־שָׁמַיִם אֲסַחְיָא} \\ \text{מִדָּכִי־שָׁמַיִם (Gâth.)} \end{array} \right\}$

Note.— מִדָּכִי־שָׁמַיִם (Gâth.) nom. and acc. du. (Prof. Justi); מִדָּכִי־שָׁמַיִם instr. du.

Demonstrative Pronouns.

221. CRUDE FORM מִדָּכִי־שָׁמַיִם —MASCULINE. Comp. Per. מִדָּכִי־שָׁמַיִם .

	<i>Singular.</i>	<i>Plural.</i>
Nom.		מִדָּכִי־שָׁמַיִם
Acc.	מִדָּכִי־שָׁמַיִם	$\left\{ \begin{array}{l} \text{Yt. 4, 1; מִדָּכִי־שָׁמַיִם} \\ \text{מִדָּכִי־שָׁמַיִם? Vend. 19, 13} \end{array} \right\}$
Instr.	מִדָּכִי־שָׁמַיִם, מִדָּכִי־שָׁמַיִם	מִדָּכִי־שָׁמַיִם
Gen.	$\left. \begin{array}{l} \text{מִדָּכִי־שָׁמַיִם מִדָּכִי־שָׁמַיִם} \\ \text{מִדָּכִי־שָׁמַיִם מִדָּכִי־שָׁמַיִם} \\ \text{מִדָּכִי־שָׁמַיִם מִדָּכִי־שָׁמַיִם} \\ \text{מִדָּכִי־שָׁמַיִם מִדָּכִי־שָׁמַיִם} \end{array} \right\}$	מִדָּכִי־שָׁמַיִם

Demonstrative Pronouns.

222. CRUDE FORMS מִדָּכִי־שָׁמַיִם , מִדָּכִי־שָׁמַיִם —NEUTER.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	מִדָּכִי־שָׁמַיִם, מִדָּכִי־שָׁמַיִם	מִדָּכִי־שָׁמַיִם

¹ In some rare instances; e. g., $\text{מִדָּכִי־שָׁמַיִם מִדָּכִי־שָׁמַיִם}$ Yt. 5, 132; Yt. 16, 19; Yt. 17, 61.

	<i>Singular.</i>	<i>Plural.</i>
Acc.	$\left. \begin{array}{l} \text{מִי} \\ \text{מִיָּךְ} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{מִיָּךְ, מִיָּךְ, מִיָּךְ} \\ \text{מִיָּךְ, מִיָּךְ, מִיָּךְ} \end{array} \right.$ Yt. 1, 10.

☞ The rest of the cases are like the masculine (מִיָּךְ).

Demonstrative Pronouns.

223. CRUDE FORM מִיָּךְ—FEMININE.

	<i>Singular.</i>	<i>Plural.</i>
Acc.	מִיָּךְ	מִיָּךְ, מִיָּךְ, מִיָּךְ
Dat.	$\left. \begin{array}{l} \text{מִיָּךְ, מִיָּךְ, מִיָּךְ} \\ \text{מִיָּךְ, מִיָּךְ, מִיָּךְ} \end{array} \right\}$	מִיָּךְ, מִיָּךְ, מִיָּךְ
Abl.	מִיָּךְ, מִיָּךְ, מִיָּךְ	
Gen.	מִיָּךְ, מִיָּךְ, מִיָּךְ	

224. Besides these (*viz.*, מִיָּךְ, מִיָּךְ, מִיָּךְ), there is another demonstrative pronoun, but rarely met with; *viz.*, מִיָּךְ (Sans. असौ he, she) nom. mas. and fem.; as, מִיָּךְ, מִיָּךְ, מִיָּךְ (mas. nom. sing.); ... מִיָּךְ, מִיָּךְ, מִיָּךְ (fem. nom. sing.). Mark מִיָּךְ Wester. Yt. 8, 54; Yt. 19, 56.

Relative Pronouns.

225. CRUDE FORM מִיָּךְ—MASCULINE.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	$\left. \begin{array}{l} \text{מִיָּךְ, מִיָּךְ, מִיָּךְ} \\ \text{מִיָּךְ, מִיָּךְ, מִיָּךְ} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{מִיָּךְ, מִיָּךְ, מִיָּךְ} \\ \text{מִיָּךְ, מִיָּךְ, מִיָּךְ} \end{array} \right.$

¹ E. g., ... מִיָּךְ, מִיָּךְ, מִיָּךְ Y. 23, 1. [Yt. 17, 58.

² מִיָּךְ, מִיָּךְ, מִיָּךְ Yt. 8, 51; מִיָּךְ, מִיָּךְ, מִיָּךְ

³ Also used in compound forms; e. g., מִיָּךְ, מִיָּךְ Geld. Y. 29, 8.

	<i>Singular.</i>	<i>Plural.</i>
Loc.	$\left. \begin{array}{l} \text{यस्मिन्} \\ \text{तस्मिन्} \end{array} \right\}$	$\left. \begin{array}{l} \text{तस्मिन्} \\ \text{येषु} \end{array} \right\}$

Note 1.— यौ nom. du. (Y. 10, 3); तौ Geld. (which are) nom. du. Yt. 13, 12. Mark तौ Geld., तौ Wester., nom. du. (Yt. 1, 25); ययौ gen. du. Vend. 13, 9.

Note 2.— यः derives यस्मिन् Sans. यत्तः whoever of the two.

Relative Pronouns.

226. CRUDE FORM यत् —NEUTER.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	यत्	यानि
Acc.	$\left. \begin{array}{l} \text{यत्} \\ \text{तत्} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{यानि} \\ \text{तानि} \end{array} \right.$

The rest of the cases are like the masculine (सः).

Relative Pronouns.

227. CRUDE FORM या —FEMININE.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	या	याः
Acc.	याम्	याः
Instr.	या	

¹ Only in a few instances; e. g., Vend. 5, 22. 23. 24. 25.


² $\text{यत्तः} = \text{यस्मिन्}$ (see Yt. 15, 43).

³ Sometimes; see Vend. 4, 45; Yt. 19, 82; Y. 65, 5; Yt. 8, [33.

⁴ Mark तौ fem. nom. plu. Yt. 5, 34; Yt. 15, 24; तौ fem. acc. plu. Yt. 15, 39.

	<i>Singular.</i>		<i>Plural.</i>
Dat.			𑂔𑂱𑂔𑂰𑂱𑂲𑂳𑂴𑂵𑂶𑂷𑂸𑂺𑂹𑂻𑂼𑂽𑂾𑂿𑃀𑃁𑃂𑃃𑃄𑃅𑃆𑃇𑃈𑃉𑃊𑃋𑃌𑃍𑃎𑃏𑃐𑃑𑃒𑃓𑃔𑃕𑃖𑃗𑃘𑃙𑃚𑃛𑃜𑃝𑃞𑃟𑃠𑃡𑃢𑃣𑃤𑃥𑃦𑃧𑃨𑃩𑃪𑃫𑃬𑃭𑃮𑃯𑃰𑃱𑃲𑃳𑃴𑃵𑃶𑃷𑃸𑃹𑃺𑃻𑃼𑃽𑃾𑃿𑄀𑄁𑄂𑄃𑄄𑄅𑄆𑄇𑄈𑄉𑄊𑄋𑄌𑄍𑄎𑄏𑄐𑄑𑄒𑄓𑄔𑄕𑄖𑄗𑄘𑄙𑄚𑄛𑄜𑄝𑄞𑄟𑄠𑄡𑄢𑄣𑄤𑄥𑄦𑄧𑄨𑄩𑄪𑄫𑄬𑄭𑄮𑄯𑄰𑄱𑄲𑄳𑄴𑄵𑄶𑄷𑄸𑄹𑄺𑄻𑄼𑄽𑄾𑄿𑅀𑅁𑅂𑅃𑅄𑅅𑅆𑅇𑅈𑅉𑅊𑅋𑅌𑅍𑅎𑅏𑅐𑅑𑅒𑅓𑅔𑅕𑅖𑅗𑅘𑅙𑅚𑅛𑅜𑅝𑅞𑅟𑅠𑅡𑅢𑅣𑅤𑅥𑅦𑅧𑅨𑅩𑅪𑅫𑅬𑅭𑅮𑅯𑅰𑅱𑅲𑅳𑅴𑅵𑅶𑅷𑅸𑅹𑅺𑅻𑅼𑅽𑅾𑅿𑆀𑆁𑆂𑆃𑆄𑆅𑆆𑆇𑆈𑆉𑆊𑆋𑆌𑆍𑆎𑆏𑆐𑆑𑆒𑆓𑆔𑆕𑆖𑆗𑆘𑆙𑆚𑆛𑆜𑆝𑆞𑆟𑆠𑆡𑆢𑆣𑆤𑆥𑆦𑆧𑆨𑆩𑆪𑆫𑆬𑆭𑆮𑆯𑆰𑆱𑆲𑆳𑆴𑆵𑆶𑆷𑆸𑆹𑆺𑆻𑆼𑆽𑆾𑆿𑇀𑇁𑇂𑇃𑇄𑇅𑇆𑇇𑇈𑇉𑇊𑇋𑇌𑇍𑇎𑇏𑇐𑇑𑇒𑇓𑇔𑇕𑇖𑇗𑇘𑇙𑇚𑇛𑇜𑇝𑇞𑇟𑇠𑇡𑇢𑇣𑇤𑇥𑇦𑇧𑇨𑇩𑇪𑇫𑇬𑇭𑇮𑇯𑇰𑇱𑇲𑇳𑇴𑇵𑇶𑇷𑇸𑇹𑇺𑇻𑇼𑇽𑇾𑇿𑈀𑈁𑈂𑈃𑈄𑈅𑈆𑈇𑈈𑈉𑈊𑈋𑈌𑈍𑈎𑈏𑈐𑈑𑈒𑈓𑈔𑈕𑈖𑈗𑈘𑈙𑈚𑈛𑈜𑈝𑈞𑈟𑈠𑈡𑈢𑈣𑈤𑈥𑈦𑈧𑈨𑈩𑈪𑈫𑈬𑈭𑈮𑈯𑈰𑈱𑈲𑈳𑈴𑈶𑈵𑈷𑈸𑈹𑈺𑈻𑈼𑈽𑈾𑈿𑉀𑉁𑉂𑉃𑉄𑉅𑉆𑉇𑉈𑉉𑉊𑉋𑉌𑉍𑉎𑉏𑉐𑉑𑉒𑉓𑉔𑉕𑉖𑉗𑉘𑉙𑉚𑉛𑉜𑉝𑉞𑉟𑉠𑉡𑉢𑉣𑉤𑉥𑉦𑉧𑉨𑉩𑉪𑉫𑉬𑉭𑉮𑉯𑉰𑉱𑉲𑉳𑉴𑉵𑉶𑉷𑉸𑉹𑉺𑉻𑉼𑉽𑉾𑉿𑊀𑊁𑊂𑊃𑊄𑊅𑊆𑊇𑊈𑊉𑊊𑊋𑊌𑊍𑊎𑊏𑊐𑊑𑊒𑊓𑊔𑊕𑊖𑊗𑊘𑊙𑊚𑊛𑊜𑊝𑊞𑊟𑊠𑊡𑊢𑊣𑊤𑊥𑊦𑊧𑊨𑊩𑊪𑊫𑊬𑊭𑊮𑊯𑊰𑊱𑊲𑊳𑊴𑊵𑊶𑊷𑊸𑊹𑊺𑊻𑊼𑊽𑊾𑊿𑋀𑋁𑋂𑋃𑋄𑋅𑋆𑋇𑋈𑋉𑋊𑋋𑋌𑋍𑋎𑋏𑋐𑋑𑋒𑋓𑋔𑋕𑋖𑋗𑋘𑋙𑋚𑋛𑋜𑋝𑋞𑋟𑋠𑋡𑋢𑋣𑋤𑋥𑋦𑋧𑋨𑋩𑋪𑋫𑋬𑋭𑋮𑋯𑋰𑋱𑋲𑋳𑋴𑋵𑋶𑋷𑋸𑋹𑋺𑋻𑋼𑋽𑋾𑋿𑌀𑌁𑌂𑌃𑌄𑌅𑌆𑌇𑌈𑌉𑌊𑌋𑌌𑌍𑌎𑌏𑌐𑌑𑌒𑌓𑌔𑌕𑌖𑌗𑌘𑌙𑌚𑌛𑌜𑌝𑌞𑌟𑌠𑌡𑌢𑌣𑌤𑌥𑌦𑌧𑌨𑌩𑌪𑌫𑌬𑌭𑌮𑌯𑌰𑌱𑌲𑌳𑌴𑌵𑌶𑌷𑌸𑌹𑌺𑌻𑌼𑌽𑌾𑌿𑍀𑍁𑍂𑍃𑍄𑍅𑍆𑍇𑍈𑍉𑍊𑍋𑍌𑍍𑍎𑍏𑍐𑍑𑍒𑍓𑍔𑍕𑍖𑍗𑍘𑍙𑍚𑍛𑍜𑍝𑍞𑍟𑍠𑍡𑍢𑍣𑍤𑍥𑍦𑍧𑍨𑍩𑍪𑍫𑍬𑍭𑍮𑍯𑍰𑍱𑍲𑍳𑍴𑍵𑍶𑍷𑍸𑍹𑍺𑍻𑍼𑍽𑍾𑍿𑎀𑎁𑎂𑎃𑎄𑎅𑎆𑎇𑎈𑎉𑎊𑎋𑎌𑎍𑎎𑎏𑎐𑎑𑎒𑎓𑎔𑎕𑎖𑎗𑎘𑎙𑎚𑎛𑎜𑎝𑎞𑎟𑎠𑎡𑎢𑎣𑎤𑎥𑎦𑎧𑎨𑎩𑎪𑎫𑎬𑎭𑎮𑎯𑎰𑎱𑎲𑎳𑎴𑎵𑎶𑎷𑎸𑎹𑎺𑎻𑎼𑎽𑎾𑎿𑏀𑏁𑏂𑏃𑏄𑏅𑏆𑏇𑏈𑏉𑏊𑏋𑏌𑏍𑏎𑏏𑏐𑏑𑏒𑏓𑏔𑏕𑏖𑏗𑏘𑏙𑏚𑏛𑏜𑏝𑏞𑏟𑏠𑏡𑏢𑏣𑏤𑏥𑏦𑏧𑏨𑏩𑏪𑏫𑏬𑏭𑏮𑏯𑏰𑏱𑏲𑏳𑏴𑏵𑏶𑏷𑏸𑏹𑏺𑏻𑏼𑏽𑏾𑏿𑐀𑐁𑐂𑐃𑐄𑐅𑐆𑐇𑐈𑐉𑐊𑐋𑐌𑐍𑐎𑐏𑐐𑐑𑐒𑐓𑐔𑐕𑐖𑐗𑐘𑐙𑐚𑐛𑐜𑐝𑐞𑐟𑐠𑐡𑐢𑐣𑐤𑐥𑐦𑐧𑐨𑐩𑐪𑐫𑐬𑐭𑐮𑐯𑐰𑐱𑐲𑐳𑐴𑐵𑐶𑐷𑐸𑐹𑐺𑐻𑐼𑐽𑐾𑐿𑑀𑑁𑑂𑑃𑑄𑑅𑑆𑑇𑑈𑑉𑑊𑑋𑑌𑑍𑑎𑑏𑑐𑑑𑑒𑑓𑑔𑑕𑑖𑑗𑑘𑑙𑑚𑑛𑑜𑑝𑑞𑑟𑑠𑑡𑑢𑑣𑑤𑑥𑑦𑑧𑑨𑑩𑑪𑑫𑑬𑑭𑑮𑑯𑑰𑑱𑑲𑑳𑑴𑑵𑑶𑑷𑑸𑑹𑑺𑑻𑑼𑑽𑑾𑑿𑒀𑒁𑒂𑒃𑒄𑒅𑒆𑒇𑒈𑒉𑒊𑒋𑒌𑒍𑒎𑒏𑒐𑒑𑒒𑒓𑒔𑒕𑒖𑒗𑒘𑒙𑒚𑒛

Interrogative Pronouns.

228. CRUDE FORMS  क—MASCULINE.

	<i>Singular.</i>		<i>Plural.</i>
Nom.	$\left. \begin{array}{l} {}^2\text{ॐ, मन्मन्, ॐ} \\ \text{मन्मन्, मन्} \\ {}^3\text{-मन् } {}^3\text{-मन् कः} \end{array} \right\}$		$\left\{ \begin{array}{l} \text{मन्मन् Vend. 10, 3.} \\ \text{ॐ के} \end{array} \right.$
Acc.	${}^2\text{ॐ, ॐ, मन्, मन् कम्}$		${}^2\text{ॐॐ कान्}$
Instr.	मन्, मन् केन		मन्मन् कैः
Dat.	मन्मन् कस्मै		ॐमन्मन् कभ्यः
Abl.	मन्मन् कस्मात्		
Gen.	$\left. \begin{array}{l} {}^2\text{मन्मन्, मन्मन्} \\ {}^2\text{मन्मन् कस्य} \end{array} \right\}$		
Loc.	मन्मन् कस्मिन्		

Note.—وہ derives وہ Sans. कतर who or which of the

¹ Also, **מבטל**, though rarely; e.g., Yt. 5, 4.

² In the Gâthâ dialect.

³ As the first member of a compound when followed by **၃** or **ဝ**; e. g., **မန္တဝန်-ဆယ့်**; **၄၃-ဆယ့်** (Gâth.). Mark **-ဆယ့်** (Yac. 44, 3. 4. 5), what man?

Interrogative Pronouns.

229. CRUDE FORMS **ဗျဉ်, ဗျာဝ**—NEUTER.

Singular.

Plural.

Nom.

မှိုလ်, မှို

မုသုဇ္ဈာန်

Acc.

ဗုဒ္ဓ, ဗုဒ္ဓ

☞ The rest of the cases are like the masculine (مذكر).

Interrogative Pronouns.

230. CRUDE FORM का -FEMININE.

[Geld.

Nom. Sing.—**कः**; in compound forms, **कः**, **कः**.

Acc. Sing.—काम्. Mark काम् Geld. Y. 46, 1.

* Dat. Sing.—**कस्यै**.

[44, 12.

Abl. Sing.—**ဗုဒ္ဓဗန္ဓာ** Wester., **ဗုဒ္ဓဗာဏ** Geld. Y.

Indefinite Pronouns.

231. In several instances, **ᄇ** and **ᄃ** are also used as indefinite pronouns, meaning, 'any one, anything, whoever, whatever.'

E. g., **कश्चित्** mas. nom. sing. (Vend. 8, 100); **कश्चिन्**

mas. nom. sing. (Vend. 3, 14); 𐎧𐎠𐎧𐎡𐎹 (Y. 9, 28); 𐎧𐎠𐎧𐎡𐎹𐎧𐎡𐎹 ,

ဗုဒ္ဓဗုဒ္ဓိယံ mas. dat. sing.; ဗုဒ္ဓဗုဒ္ဓိယံ fem. dat. sing.,

𐎧𐎢𐎵𐎠𐎢𐎠 mas. gen. sing., 𐎧𐎢𐎵𐎠𐎢𐎠𐎢𐎠, 𐎧𐎢𐎵𐎠𐎢𐎠𐎢𐎠𐎢𐎠, 𐎧𐎢𐎵𐎠𐎢𐎠𐎢𐎠𐎢𐎠𐎢𐎠

gen. sing., **وَدَّعَدَ وَدَّعَدَ** (Yt. 11, 5) mas. loc. sing. **وَدَّعَدَ**

וְכָל־הַיּוֹם וְכָל־הַלַּיְלָה (Yt. 5, 101) loc. sing. (in each

channel). **ယုဂ်** gen. plu. It is used in the three genders ;

e. g., မြို့မဗေဒဗဟို.....ဗဟိုမြို့မ mas. Vend. 18, 22); ...ဗဟိုမြို့မ

ငွေပိဿယ neut. (Vend. 9, 13); ငွေပိဿယ... ငွေပိဿယ fem.

¹ E. g., ႁႁႃႉ ... ႁႃႉ (Vend. 2, 39), what lights.

Note.—**אני** instr. du. (Vend. 6, 46).

Reflexive Pronouns—Neuter.

234. The nom. and acc. neuter forms of these pronouns are not met with. The rest of the cases (from the instr. to the loc.) are like the masculine (**אני**, **את**, **אני**).

Reflexive Pronouns.

CRUDE FORMS **אני**, **את**, **אני** **אני**—FEMININE.

Nom. Sing.—**את**, **את**; **אני** Y. 46, 11.

Nom. Du.—**את** (e. g., **את** Yt. 10, 113).

Acc. Sing.—**את**, **את**; **את** Yt. 4, 5.

Dat. Sing.—**את**, **את** Gâth. [Vend. 16, 7.

Gen. Sing.—**את**, **את**, **את**, **את**

235. From **אני** (one's own) we meet with its derivatives—

(a) **את**, **את**, the inflected forms of which as found in the sacred writings are these:—

את fem. nom. sing.; **את** neut. acc. sing.; **את** mas. instr. sing.; **את** mas. abl. sing.; **את** fem. acc. plu.

(b) **אני** Sans. **अस्मि** (adv.) by one's own self, of one's self.

(c) **אני** (Wester.), **אני** (Geld.) of one's self.

236. Possessive Pronouns.—First Person.

SPECIAL BASE FOR THE SINGULAR, **אני**, **אני** MY, MINE.

Nom. **אני** mas.; **אני** fem.; e. g., **אני** **אני** my soul Y. 29, 5; **אני** **אני** Y. 46, 8.

Dat. **אני**, **אני**, e. g., **אני** **אני** be ye for my help Y. 50, 7; **אני**

Instr.—**အလော, အဟောအဟော;** *e.g.*, **အဟောအလော, အလော** with our foremost (men) Y. 34, 1. **အဟောအဟော** **အဟောအဟော** with our bodies (lit. bones) and lives. Y. 37, 3.

Possessive Pronouns—Second Person.

238. SPECIAL BASE FOR THE SINGULAR. **အသက်** THY, THINE.

Instr.—**အသက်;** *e.g.*, **အဟောအသက်** **အသက်** by. Thine own mind Y. 31, 11. [fire Y. 43, 9.

Dat.—**အသောသက်;** *e.g.*, **အဟောအသောသက်** for Thy

Abl.—**အသောသက်;** *e.g.*, **အဟောအသောသက်** from Thy love or will Y. 47, 5.

Gen.—**အသောသက်** mas. and neut., **အသောသက်** fem.; *e.g.*, **အဟောအသောသက်** Thy fire's flame Y. 43, 4; **အဟောအသောသက်** of Thy Holiness Y. 48, 8.

Loc.—**အသောသက်;** *e.g.*, **အဟောအသောသက်** in Thy love Y. 33, 10; **အဟောအသောသက်** in Thy grace Y. 41, 4.

Nom. Plu.—**အသက်** mas.; **အသက်** neut.; *e.g.*, **အဟောအသက်** **အဟောအသက်** Thy praisers Y. 41, 5; **အဟောအသက်** Thy Sovereign Power Y. 51, 4. [Y. 44, 12.

Acc. Plu.—**အသက်** neut.; *e.g.*, **အဟောအသက်** Thy blessings

Loc.—**အသောသက်** fem.; *e.g.*, **အဟောအသောသက်** in Thy regions Y. 43, 7.

Possessive Pronouns—Second Person.

239. SPECIAL BASE FOR THE PLURAL, **အသောသောသော, အသောသောသော,** **အသောသောသော** your, yours.

Acc. **အသောသောသော, အသောသောသော** mas., **အသောသောသော** fem.; *e.g.*, **အသောသောသော** **အသောသောသော** to protect Your poor

man Y. 34, 5. **ඥානාදායක** Your choice Y. 46, 18;
ඥානාදායක Your sacred wisdom Y. 34, 14.

Instr.—**ඥානාදායක**, e. g., **ඥානාදායක** by Your
 Sovereign Power Y. 34, 15.

Dat.—**ඥානාදායක**, **ඥානාදායක**, **ඥානාදායක**; e. g.,
ඥානාදායක for Your Māthra-speaker Y. 50, 5;
ඥානාදායක.....**ඥානාදායක** for Your praise Y. 50, 10; -**ඥානාදායක**
ඥානාදායක to you (who are) the prophets
 Y. 20, 3.

Gen.—**ඥානාදායක**, **ඥානාදායක**; e. g., -**ඥානාදායක**
ඥානාදායක of Your adoration Y. 50, 7;
ඥානාදායක with the mind of
 Your wisdom Y. 49, 6.

240. Pronominal Adjectives.

ඥානාදායක another; **ඥානාදායක** every, all; **ඥානාදායක**
 सर्व whole, entire, all; **ඥානාදායක** all, same; **ඥානාදායක** both. Of
 these, **ඥානාදායක** and **ඥානාදායක** follow the declension of nouns as well
 as of pronouns, as will be seen from the paradigms given below.

ඥානාදායක is inflected in the dual number.

241. Inflected Forms of these pronominal adjectives as found
 in the sacred writings :—

ඥානාදායක—**ඥානාදායක** neut. nom. sing.; **ඥානාදායක** fem. acc. sing.;
ඥානාදායක (Y. 58, 6) mas. acc. plu.; **ඥානාදායක** neut. acc. plu.

ඥානාදායක—**ඥානාදායක** fem. nom. sing.; **ඥානාදායක**, **ඥානාදායක** (Gāth.) neut.
 acc. sing.; **ඥානාදායක** neut. gen. sing.; **ඥානාදායක** fem. gen.
 sing.; **ඥානාදායක**, **ඥානාදායක** Wester., **ඥානාදායක** Geld. mas. loc. sing.

ඥානාදායක—**ඥානාදායක** fem. nom.; **ඥානාදායක** mas. dat.; **ඥානාදායක** mas. loc.

242. Երկու (other, another) — Masculine.

	Singular.	Plural.
Nom.	Երկու, Երկուս	{ Երկուս, Երկուս Երկուս (Yt. 5, 69)
Acc.	{ Երկու, Երկուս Երկուս (Gâth.) }	{ Երկուս, Երկուս Երկուս (Gâth.) }
Instr.	Երկուս	Երկուս
Dat.	Երկուս	Երկուս
Abl.	{ Երկուս, Երկուս Երկուս }	Երկուս
Gen.	Երկուս	{ Երկուս Երկուս Vend. 2, 29. }

243. Երկուս — Neuter.

	Singular.	Plural.
Nom.	Երկուս	² Երկուս, Երկուս
Acc.	³ Երկուս, Երկուս	⁴ Երկուս, Երկուս

Երկուս The rest of the cases are like the masculine.

244. Երկուս — Feminine.

	Singular.	Plural.
Acc.	Երկուս	Երկուս, Երկուս
Gen.		Երկուս, ⁵ Երկուս

¹ Երկուս.....Երկուս (Y. 9, 10) the one,...the other.

² E. g., Երկուս, Երկուս Երկուս, Երկուս Vend. 1, 21.

³ Երկուս = Երկու + Երկուս (see Yt. 13, 73).

⁴ Sometimes, Երկուս; e. g., Երկուս Երկուս

⁵ E. g., Երկուս Երկուս Y. 19, 5.

Acc.	၁၉၁၁	{ ၁၉၁၁, ၁၉၁၁ ၁၉၁၁
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The rest of the cases are like the masculine.

247. ၁၉၁၁—Feminine.

	Singular.	Plural.
Nom.	၁၉၁၁	၁၉၁၁, ၁၉၁၁
Acc.	၁၉၁၁	{ ၁၉၁၁, ၁၉၁၁ (၁၉၁၁) ၁၉၁၁
Dat.	၁၉၁၁	၁၉၁၁
Gen.	{ ၁၉၁၁ ၁၉၁၁	၁၉၁၁
Loc.		၁၉၁၁

248. Besides these, there are other pronominal adjectives, the bases of which are formed by subjoining the suffix ၁၉ to the pronominal bases ၁၉, ၁၉, ၁၉, ၁၉, ၁၉, ၁၉ and ၁၉.

Note.—The inflected forms of these adjectives, as given below, are such as are *actually* met with in the sacred writings.

249. ၁၉ (strong base), ၁၉ (weak base), the One like Thee; ၁၉ nom. sing. Y. 44, 1. Comp. Sans. ၁၉ resembling Thee.

¹ Rarely; e. g., ၁၉ Yt. 10, 34.

² Seldom; e. g., ၁၉ Y. 57, 17;

၁၉ Yt. 5, 5.

³ E. g., ၁၉ every Druj Yt. 2, 11.

⁴ Mark ၁၉ Y. 71, 6.

250. **ደግሞ** (weak base), of such as you, of men like you ; **ደግሞ** gen. sing. ; **-ደግሞ** ጽዮን, **ደግሞ** gen. plu. ; **ደግሞ** (orig., **ደግሞ** + **ደግሞ**) loc. plu.

251. **ደግሞ** (strong base), **ደግሞ** (weak base), **ደግሞ** (fem. base), so much, this much ; **ደግሞ** mas. nom. sing. ; **ደግሞ** fem. nom. sing. ; **ደግሞ** neut. nom. and acc. sing. ; **ደግሞ**, **ደግሞ** mas. acc. sing. ; **ደግሞ** mas. instr. sing. ; **ደግሞ** mas. abl. plu.

252. **ደግሞ** (strong base), **ደግሞ** (weak base), **ደግሞ** (fem. base), so much, this much ; **ደግሞ** fem. nom. sing. ; **ደግሞ** neut. nom. and acc. sing. ; **-ደግሞ** **ደግሞ** mas. acc. sing. ; **ደግሞ** fem. instr. sing. ; **-ደግሞ** **ደግሞ** neut. instr. sing. ; **ደግሞ** gen. sing. ; **ደግሞ** gen. plu.

253 **ደግሞ** (str. b.), **ደግሞ** (w. b.), **-ደግሞ** **ደግሞ** (fem. base), so much, this much ; **ደግሞ** neut. nom. and acc. sing. ; **ደግሞ** fem. instr. sing. ; **ደግሞ** **ደግሞ** gen. sing. Comp. Sans. **एतावत्** so much.

254. **ደግሞ** (str. b.), **ደግሞ** (w. b.) that much ; **ደግሞ** nom. plu. Comp. Pehl. **ጽዮን**

255. **ደግሞ** (str. b.), **ደግሞ** (w. b.), **ደግሞ** (fem. base), as much as ; **ደግሞ** fem. nom. sing. ; **ደግሞ** neut. nom. and acc. sing. ; **ደግሞ** instr. sing. Comp. Sans. **अथ**.

Note.—**എന്നു** also means “as long as, whenever” (see Vend. 6, 31. 34; Vend. 14, 11. 12; Vend. 15, 45).

256. **എത്ര** (str. b.), **എ** (w. b.) how much; **എ** mas. nom. sing. (in what capacity, what was his position) Y. 19, 20; Y. 20, 4; **എത്ര** mas. acc. sing.; **എ** neut. nom. and acc. sing.; **എത്ര** nom. plu. Comp. Per. **എത്ര**

Note.—**എത്ര** = orig., **എ** + **ത്ര**.

CHAPTER VIII.—THE VERB.

257. The crude forms of the verbs are either primitive or derivative. The primitive forms are the roots, which require some change or addition before the inflectional terminations can be affixed. The derivative verbs are the Frequentative or Intensive, the Desiderative, the Denominative and the Causal.

258. Verbs have three numbers: singular, dual and plural; and in each number three persons: first, second and third. The dual number denotes, as it does in declension, ‘two’; its forms are rare. The terminations which denote the persons in the different numbers are called **personal terminations**.

259. Primitive roots are conjugated in three voices, viz.—

(a) In the **Parasmaipada**, i.e., ‘active voice’ (literally ‘voice or step for another’).

(b) In the **Atmanepada**, i.e., ‘reflective voice’ (literally ‘voice or step for one’s self’).

(c) In the **Passive** voice.*

260. The **Parasmaipada** implies that the action of the verb tends to a person or thing other than the agent (objective). The **Atmanepada** expresses that the action of the verb is confined to the agent (subjective). In other words, “the **Parasmaipada** may be said to be used, when the fruit or consequence of the action expressed by the verb accrues to a person or thing other than the agent; whereas the **Atmanepada** is employed when the fruit or consequence of the action expressed by the

* Comp. Dr. Kielhorn’s Sanskrit Grammar, 3rd Ed., p. 78

verb accrues to the agent ;" e. g., rt. **𐬨𐬀𐬭𐬀𐬵𐬀** to ask ; **𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀** (Parasmai.) he asks (for somebody else) ; **𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀** (Atmane.) he asks (for himself) ; **𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀** (Parasmai.) do thou (for some body else) ; **𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀** (Atmane.) do thou (for thyself).

This rule is, however, by no means universally valid, and the right use of the two *padas* (*viz.*, Parasmai. and Atmane.) can only be learnt by a long and careful study of the Avesta literature.

261. Many roots throughout all tenses and moods are conjugated both in the Parasmaipada and in the Átmanepada ; some only in the Parasmaipada ; others again in the Atmanepada.

"The Parasmaipada and Atmanepada are formally distinguished by two sets of personal terminations, one of which is added in the Parasmaipada, whereas the other set is always added in the Atmanepada."*

262. The conjugation of the verb comprises eight forms, partly tenses and partly moods. These are the present (including the present subjunctive), the imperfect† (including the imperfect subjunctive), the imperative, the potential, the future, the perfect, the aorist, and the precativè or benedictive. Of these, the first four, *viz.*, the present, the imperfect, the imperative and the potential are called **conjugational tenses and moods**, or, according to Dr. Kielhorn, **special tenses**, because the personal terminations of these four forms are very seldom attached directly to the crude form of a primitive root. In most cases they are added to special inflective bases derived from the root. While the last four, *viz.*, the future, the perfect, the aorist and the precativè are called **non-conjugational**, or, according to Dr. Kielhorn, **general tenses**, because their base is formed according to one general rule for all verbs of whatever conjugation ; in other words, all verbs of whatever class in these tenses are, as it were, of one common conjugation.

Observation.—In the future, the perfect, the aorist and the precativè, the formation of the passive voice is generally the same

* Comp. Dr. Kielhorn's *Sans. Grammar*, 3rd Ed., pp. 78-79.

† Also called the First Preterite.

as that of the Atmanepada or reflective voice, while in the first four tenses and moods, the formation of the Atmanepada differs from that of the passive, as will be seen hereafter.

Ten Classes of Conjugation.

263. Before the personal terminations are affixed to roots, "an inflective special base must be formed out of the root. Ten different rules are, therefore, propounded for forming verbal bases out of roots in the first four tenses and moods. All verbs are, for this reason, arranged under ten classes, as they follow one or the other of these rules. In the non-conjugational tenses there is only one general rule for forming the base."*

Formation of the Special Base in the Ten Classes.

264. Special base of roots of the First Class.—Change the vowel of the root to its guṇa equivalent before every termination of the four tenses and moods, and affix ॠ; e. g., rt. ॠ, unchangeable special base ॠ, rt. ॠ, unchangeable special base ॠ, &c. Comp. Sans. unchangeable special base बोध (rt. बुध). Similarly, भव (rt. भू); सर्प (rt. सर्प).

Note 1.—Sometimes, though rarely, the radical vowel is changed to its vṛiddhi equivalent; e. g., ॠ, ॠ (rt. ॠ); ॠ, ॠ (rt. ॠ); ॠ, ॠ (rt. ॠ); ॠ, ॠ (rt. ॠ).

Note 2.—This affixal ॠ is generally lengthened before any termination beginning with ॐ or ॠ; e. g., ॠ, ॠ (orig., ॠ + ॠ); ॠ, ॠ (orig., ॠ + ॠ), &c.

265. Special base of roots of the Second Class.—Change the radical vowel to its guṇa equivalent before the strong terminations only. Before all the other terminations the original vowel of the root must be retained; e. g., rt. ॠ; special weak base ॠ;

* Comp. Professor Sir Monier William's Sanskrit Grammar, 2nd Ed., p. 110.

strong base **ꠘꠞꠤ**. Comp. Sans. weak base **ꠘ**; strong base **ꠘꠞ** (rt. **ꠘ** to go); weak base **ꠘꠞꠤ**; strong base **ꠘꠞꠤ** (rt. **ꠘꠞꠤ** to know).

266. It should be noted that the **strong terminations** are those of the present and imperfect singular of the three persons of the Parasmaipada, of the imperative first person singular, dual and plural of the Parasmaipada and the Atmanepada, and the imperative third person singular of the Parasmaipada.

Note.—Sometimes, though rarely, the terminations of the present third person singular, and first person plural of the Atmanepada, and of the imperfect third person singular of the Atmanepada, cause the vowel of the root of the second class to be strengthened; i. e., changed to its *guṇa* equivalent; e. g., **ꠘꠞꠤꠞꠤ** (rt. **ꠘꠞꠤ**), **ꠘꠞꠤꠞꠤꠞꠤ** Geld., **ꠘꠞꠤꠞꠤꠞꠤꠞꠤ**, **ꠘꠞꠤꠞꠤꠞꠤ** (rt. **ꠘꠞꠤ**); **ꠘꠞꠤꠞꠤ** (rt. **ꠘꠞꠤ**); **ꠘꠞꠤꠞꠤꠞꠤ** (rt. **ꠘꠞꠤ**).

267. Special base of roots of the Third Class.—Reduplicate the root.* Before the strong terminations the radical vowel is generally *guṇated*; e. g., rt. **ꠘꠞ** to see; special weak base **ꠘꠞꠤꠞꠤ**; strong base **ꠘꠞꠤꠞꠤ**.—Comp. Sans. weak base **ꠘꠞꠤ**; strong base **ꠘꠞꠤ**, (rt. **ꠘꠞ** to sacrifice).

Note.—Reduplication consists in the doubling of a root according to certain rules. That portion of a reduplicated form which is prefixed to the root is called the reduplicative syllable; e. g., **ꠘꠞ** in **ꠘꠞꠞꠤ**, **ꠘꠞꠤ** in **ꠘꠞꠤꠞꠤꠞꠤ**, **ꠘꠞ** in **ꠘꠞꠤꠞꠤ**, &c. Prepositions prefixed to reduplicated verbal forms take their places before the reduplicative syllable; e. g., **ꠘꠞꠤꠞꠤꠞꠤꠞꠤ** (rt. **ꠘꠞꠤ**); **ꠘꠞꠤꠞꠤꠞꠤꠞꠤ** (rt. **ꠘꠞꠤ**); **ꠘꠞꠤꠞꠤꠞꠤꠞꠤ** (rt. **ꠘꠞꠤ**).

268. Special base of roots of the Fourth Class.—Affix **ꠘꠞꠤ** to the root, the vowel of which is left unchanged; e. g., rt. **ꠘꠞꠤ**, unchangeable special base **ꠘꠞꠤꠞꠤ**; rt. **ꠘꠞꠤ**, unchangeable

* For a list of reduplicated forms, see pp. 168-171.

special base —सु(६)९ . Comp. Sans. unchangeable special base सुव्य (rt. सुव्). Similarly, दीव्य (rt. दीव्); सिध्व (rt. सिध्व).

Note.—This affixal —सु , when followed by the termination ending in ३ or ४ , is generally changed to सु३ , but when followed by —६ , सु३६ or सु४६ , to —सु .

269. Special base of roots of the Fifth Class.—Affix ३ to the root. Before the strong terminations (see p. 164) ३ is gunated, i. e., changed to सु३ ; e. g., rt. ६(३)९ , special weak base ३(६)९ ; strong base सु३(६)९ . Comp. Sans. weak base सुनु strong base सुनो (rt. सु); weak base धुष्णु ; strong base धुष्णो (rt. धुष्).

270. Special base of roots of the Sixth Class.—Affix —सु to the root, the vowel of which remains unchanged; e. g., rt. सु६(६)९ , unchangeable special base —सुसु६(६)९ . Comp. Sans. unchangeable special base तुव (rt. तुव्).

Note.—This affixal —सु , when followed by the termination ६ , —६ , सु३६ , ३ or ४ , is lengthened, i. e., changed to —सु .

271. Special base of roots of the Seventh Class.—Insert —सु before the final radical in the strong terminations (see p. 164) and ३ or ४ in all the others; e. g., rt. सु३३ , special strong base सुसु३३ , special weak base सुसु३३ . Comp. Sans. special strong base युनन् ; special weak base युञ्ज (rt. युञ्ज).

272. Special base of roots of the Eighth Class.—Affix ३ to the root; ३ is gunated before the strong terminations only (see p. 164); e. g., rt. ३ , special weak base ३३ , special strong base सु३३ . Comp. Sans. weak base तनु ; strong base तनो (rt. तन्).

Observe that the root ends in a consonant, especially in ३ ; e. g., rt. ३३३ , rt. ३३३३ , rt. ३३३३३ Sans. गुन् , to multiply.

273. Special base of roots of the Ninth Class.—Affix **अ** (sometimes, **अ***) to the root before all the terminations ; e. g., rt. **अल**, unchangeable special base **अल**; similarly, **अल** (rt. **अल**). In Sanskrit the weak base is formed by adding **नी** (changeable to **नी**), and the strong one by **ना** (changeable to **ना**) to the root ; e. g., special weak base **क्रीनी**, strong base **क्रीना** (rt. **क्री**).

Note.—This affixal **अ** is always vṛiddhied, i.e., changed to **अ** before the termination **अ**, **अ**, **अ** or **अ**; e. g., **अलअ**, **अलअ**, &c.

274. Special base of roots of the Tenth Class.—Affix **अ** to the root ; e. g., rt. **अ**, unchangeable special base **अअ**. Comp. Sans. special base **गणय** (rt. **गण** to number).

The root undergoes the following changes:—

(a). A penultimate short vowel is generally gunated ; e. g., **अअ** (rt. **अ**); **अअ** (rt. **अ**); **अअ** (rt. **अ**).

(b). A final vowel is mostly changed to its vṛiddhi form ; e. g., **अअ** (rt. **अ**); **अअ** (rt. **अ**).

(c). A penultimate **अ** is optionally lengthened ; e. g., **अअ** (rt. **अ**); **अअ** (rt. **अ**).

(d). The root remains unchanged when it contains more than two consonants ; e. g., **अअअ** (rt. **अअअ**); **अअअ** (rt. **अअअ**), &c.

275. Some roots form their special base in two ways, i.e., in two different classes ; e. g., rt. **अ** to hide, to protect; **अअ**

* Especially in the singular ; e. g., **अअअ**, **अअअ**.

1st class ; सुसृज् 6th class. To which class or classes a root belongs can be known from a long and regular course of study of the Avesta language.

Comp. Sans. roots यु (to join) and गन् (to go). The former belongs to the second and to the ninth class ; and the latter, to the first and to the fourth class—Dr. Kielhorn.

276. From this it will be clearly seen, that the special base of roots of the first, fourth, sixth, ninth and tenth classes (i.e., of those classes in which the special base ends in म्) remains, with some slight modifications, *unchanged* throughout all the forms of the conjugational tenses and moods in Parasmaipada and Atmanepada ; hence it is called the *unchangeable special base*. The special base of roots of the remaining five classes has generally two forms, a *strong base* and a *weak base*. The strong base is used in the strong terminations mentioned above (see p. 164), the weak base in the weak terminations. This base is called the *changeable special base*.* E. g.

Note.—In Sanskrit the characteristic mark of the ninth class is as aforesaid, नी , which in the strong base is changed to ना ; e. g., rt. यु ; weak base युनी ; strong base युना .

Rt. यस्य 2nd class, 'to praise' ; special weak base यस्य ; special strong base यस्य .

Rt. दृष्टे 5th class, 'to do' ; special weak base दृष्टे ; special strong base दृष्टे .

Rt. दृक् 7th class, 'to know' ; special weak base दृक् or दृक् ; special strong base दृक् .

Rt. जम् 8th class, 'to extend' ; special weak base जम् ; special strong base जम् .

In roots of the 3rd class the radical-vowel is gunated in the special strong base ; e. g., दृष्टे (rt. दृष्टे to see).

* Comp. Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 60.

When the root ends in **ש**, the final vowel is either shortened or dropped in the special weak base; e. g., **לָּוּ** (rt. **לש** to leave); **לָּוּ לָּוּ** (redupl. weak base **לָּוּ**; rt. **לש** to give).

277. Alphabetical list of reduplicated forms of roots.

<i>Roots.</i>	<i>Reduplicated Forms.</i>
עב to be	עָבַעַע (orig., עָבַעַע + ע)
לָּוּ to love	(לָּוּ)לָּוּ weak base; } לָּוּ לָּוּ strong base }
לָּוּ to love	לָּוּ לָּוּ str. b. ¹ ; לָּוּ לָּוּ w. b. ¹
עָלָה to do	(עָלָה)עָלָה w. b.; עָלָה עָלָה
וָּלַחַח to propitiate	וָּלַחַח וָּלַחַח , וָּלַחַח וָּלַחַח
עָלָה to go	עָלָה עָלָה str. b.; עָלָה עָלָה w. b.
עָלָה to be awake	עָלָה עָלָה , עָלָה עָלָה ⁵
עָלָה to bewail	עָלָה עָלָה Y. 32, 13.
עָלָה to hold	עָלָה עָלָה
לָּוּ to pay the penalty for	לָּוּ לָּוּ str. b.; לָּוּ לָּוּ w. b.
לָּוּ to know	{ לָּוּ לָּוּ str. b.; { לָּוּ לָּוּ , לָּוּ לָּוּ w. b.

¹ w. b., i. e., weak base; str. b., i. e., strong base.

² In **לָּוּ לָּוּ**; see Yt. 13, 24. 40.

³ In **וָּלַחַח וָּלַחַח** pres. partic. mas. nom. sing. (see Yt. 13, 24).

⁴ In **עָלָה עָלָה** desider. pres. partic. mas. nom. sing. (see Y. 32, 8).

⁵ In **עָלָה עָלָה** Geld. (see Yt. 10, 141).

Roots.

Reduplicated Forms.

𐤀𐤍 to kill, to smite	𐤀𐤍𐤀𐤍 str. b. ; 𐤀𐤍𐤍 w. b.
𐤍𐤍 to go	𐤍𐤍𐤍 str. b. ; 𐤍𐤍𐤍 w. b.
𐤍 to live	𐤍𐤍 Y. 39, 1.
𐤍 to solicit	𐤍𐤍 Vend. 15, 13.
𐤍 to bring forth	𐤍𐤍, 𐤍𐤍
𐤍 to leave, to obtain	𐤍𐤍
𐤍 to invoke, to worship by offering }	𐤍𐤍
𐤍 to invoke, to call	𐤍𐤍
𐤍 to remove, to pass over	𐤍𐤍
𐤍 to be able	𐤍𐤍 str. b. ; 𐤍𐤍 w. b.
𐤍 to mould, to fashion	𐤍𐤍
𐤍 to torment	{ 𐤍 str. b. ; 𐤍 w. b.
𐤍 to nourish	𐤍
𐤍 to tear	* 𐤍-𐤍
𐤍 to create, to give	{ 𐤍 str. b. 𐤍, 𐤍, 𐤍 w. b. ;
𐤍 to hold fast	𐤍 Y. 44, 15.
𐤍 to see	{ 𐤍 w. b. ; 𐤍 str. b.
𐤍 to see	𐤍, 𐤍

* E. g., 𐤍𐤍𐤍 intens. pot. 3 sing. (Vend. 18, 38).

Roots.	Reduplicated Forms.
𑀓𑀲 to hold	𑀓𑀲𑀓𑀲, 𑀓𑀲𑀓𑀲
𑀓𑀲 to perish, to disappear	𑀓𑀲𑀓𑀲, 𑀓𑀲𑀓𑀲 (Y. 32, 15)
𑀓𑀲 to remove, to cleanse	* 𑀓𑀲𑀓𑀲 str. b.
𑀓𑀲 to fight	𑀓𑀲𑀓𑀲 str. b.; 𑀓𑀲𑀓𑀲 w. b.
𑀓𑀲𑀲 to fight	† 𑀓𑀲𑀲𑀲
𑀓𑀲 (akin to 𑀓𑀲) to fill	𑀓𑀲𑀲
𑀓𑀲 to carry	(𑀓𑀲) 𑀓𑀲 w. b.; 𑀓𑀲𑀲 str. b.
𑀓𑀲 to fear	𑀓𑀲𑀲
𑀓𑀲 to be	{ 𑀓𑀲, 𑀓𑀲 w. b.; † 𑀓𑀲𑀲 str. b.
𑀓𑀲 to think	𑀓𑀲𑀲
𑀓𑀲 (orig., 𑀓𑀲𑀲 𑀓𑀲) to approach	𑀓𑀲𑀲
𑀓𑀲𑀲 to kill, to cause, to perish	𑀓𑀲𑀲𑀲
𑀓𑀲𑀲 to endeavour	𑀓𑀲𑀲 w. b.; 𑀓𑀲𑀲 str. b.
𑀓𑀲 to be glad	𑀓𑀲𑀲 Yt. 13, 40.
𑀓𑀲 to wound	𑀓𑀲𑀲 Y. 47, 4.
𑀓𑀲 to empty	𑀓𑀲𑀲

* Mark the gunāting of the vowel of the reduplicative syllable ;
e. g., 𑀓𑀲𑀲𑀲 Yt. 8, 43.

† In 𑀓𑀲𑀲𑀲 Yt. 10, 8. Comp. Sans. 𑀓𑀲𑀲 battle.

‡ 𑀓𑀲𑀲 in 𑀓𑀲𑀲 Wester., (Geld. 𑀓𑀲𑀲) Yt. 13, 2;

𑀓𑀲 in 𑀓𑀲 Yt. 13, 150.

§ Mark the lengthening of the vowel in the reduplicative syllable.

Roots.

Reduplicated Forms.

לל to ooze out, to die

¹לללל

לל to grow

¹לללל w. b.; ללללל str. b.

לל to speak

ללל w. b.; ללללל str. b.

לל to smite

ללל w. b.; ללללל str. b.

לל to know

²לללל, ²לללל

לל to be, to enter

לללל

ללל to work

ללללל

ללל to serve, to attend

³ללללל

לל to go

ללללל

ללל to stand

⁴ללללל

ללל to watch

ללללל, לללללל

לל to hear

⁵לללל

ללל to obtain, to become worthy

ללללל

ללל to guard

⁶ללללל

¹ Mark the lengthening of the vowel in the reduplicative syllable.

² Gāthā form ללללל, e. g., לללללללל Y. 30, 8;

ללל (orig., ללל + לל, » being dropped).

³ See Y. 45, 8 (ללללל desiderative form).

⁴ Also ללללל (ל being dropped, ל changed to לל); e. g., ללללללל (orig., ללללללללל).

⁵ Sometimes, though rarely, לללל, e. g., ללללללל Wester. Yt. 14, 21.

⁶ Vide ללללללל Y. 58, 4 (orig., ...לללללל + לל).

☞ It should be observed that *all these* roots are not of the third class. The major portion of the reduplicated forms given above is such as is used in the perfect, intensive, frequentative and desiderative verbs.

278. It will be seen from these reduplicated forms that—

(1) An unaspirate letter of a root is, in its reduplicative syllable, represented by the corresponding unaspirate letter; *e. g.*, ¹मृ, reduplic. ¹मृमृ. Comp. Sans. rt. छिद् to split, reduplic. चिच्छिद्.

(2) A guttural by the corresponding palatal (guttural aspirate by palatal unaspirate); *e. g.*, rt. ¹मृ, reduplic. ¹मृमृ. Comp. Sans. rt. कम् to love, reduplic. चकम्.

(3) When a root commences with two consonants, only the first consonant in its unaspirate form is generally repeated in the reduplicative syllable; *e. g.*, rt. ¹लृ, reduplic. ¹लृलृ; rt. ¹लृ, reduplic. ¹लृलृ. Comp. Sans. rt. श्वाज् to shine, reduplic. वशाज्.

(4) लृ and लृ substitute लृ in the reduplicative syllable; *e. g.*, rt. ¹लृ, reduplic. ¹लृलृ; rt. ¹लृ, reduplic. ¹लृलृ, or ¹लृलृ*.

279. It should also be noted that the reduplicated forms, in which the radical vowel is gunated, are generally strong bases; *e. g.*, weak base ¹लृलृ, strong base ¹लृलृ; weak base ¹लृलृ, strong base ¹लृलृ; weak base ¹लृलृ, strong base ¹लृलृ, &c.

Comp. Sans. special weak base जुह्; special strong base जुहो (rt. ह् to sacrifice).

The occasional omission of the radical ¹ marks the weak base; *e. g.*, strong base ¹लृलृ, ¹लृलृ, weak base ¹लृलृ,

* Comp. Dr. Keilhorn's Sans. grammar, 3rd Ed., pp. 80-81.

	<i>Singular.</i>	<i>Plural.</i>
2	¹ मत् से	² मन्तु (Gâth.) से
3	मत् ते	मन्तुः, ⁵ मन्तुः अन्ते

Note.—The present subjunctive is formed by inserting ^३ between the special base and the personal termination. Comp. in Sans. the pres. subjunc. base रोह from रुह् 2nd class; भवा from भू 1st class; तुदा from तुह् 6th class; युज from युज् 7th class.

282. Imperfect Tense—Parasmaipada.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1	६ अम्	⁴ मन् व	मन् म
2	⁵ म् स		मन् त
3	म् त	⁶ मन्	⁷ म्, म् अन्

¹ Changeable to मत् (according to para. 45).

² मन्तुः desiderat. 2 plu. Atmane. You desire to hold fast (rt. ^१६/१९) see Y. 48, 7; मन्तुः pres. 2 plu. Atmane. Ye slay (rt. ^१६/१९, ^२६/१९) Y. 53, 6.

⁵ Only where the special base ends in ^३; i.e., in verbs of the 1st, 4th, 6th, 9th and 10th classes; and the termination मन्तुः is used before the enclitic particle ^३; e. g., ^३मन्तुः, ^३मन्तुः, ^३मन्तुः, ^३मन्तुः

⁴ E. g., ^३मन्तुः (rt. ^१६/१९ 6th class; ^३ + ^३मन्तुः = ^३मन्तुः) see Yt. 15, 40.

⁶ Changeable to म् (according to para. 39).

⁶ Mark Sans. तम् 2nd Per. Dual; e. g., अभवतम्.

⁷ Only where the special base ends in ^३; i.e., in verbs of the 1st, 4th, 6th, 9th and 10th classes; in the rest of the classes, ^३ is suffixed.

283. Imperfect Tense—Atmanepada.*Singular.**Dual.**Plural.*

1 अ इ

¹ अद्महे, एद्महे (Gâth.)

2 ए

एद्महे ध्वम्

3 ए त

अद्महे, एद्महे अद्महे, एद्महे अन्त.

Note.—The imperfect subjunctive is formed by inserting **अ** between the special base and the personal termination. Comp. Sans. भवत् from rt. भू 1st cl., होहत् from rt. हुह 2nd cl., &c.

284. Imperative Mood—Parasmaipada.*Singular.**Plural.*

1 अद्महि आनि

अद्महि आम

2 no termination (in the
1st, 4th, 6th, 9th and 10th
conjugational classes);

अद्महि त

अद्महि (in all the others) धि

3

अद्महि तु

अद्महि, अद्महि अन्त

¹ E. g., अद्महे (Y. 32, 2); अद्महे (Y. 35, 3).

Also अद्महि; e. g., अद्महे Y. 35, 3.

² Changeable to अद्महि (according to para. 45).

³ In the Gâthâ dialect, though rarely, अद्महि; e. g., अद्महि
अद्महि cried aloud (rt. अद्महि).

⁴ Only where the special base ends in **अ**.

⁵ In some rare instances, especially in the second class अद्महि instead of अद्महि is affixed; e. g., अद्महि, अद्महि (orig., अद्महि+अद्महि 2nd cl.; also अद्महि). Verbs of the fourth and tenth classes generally substitute अद्महि for अद्महि; e. g., अद्महि, अद्महि, अद्महि &c.

Note.—**နိရု** 3rd Per. Dual; *e. g.*, **နိရုကမ္မာဗ္ဗ** (Yt. 19, 82).
နိရုကမ္မာဗ္ဗကမ္မာဗ္ဗ (Yt. 19, 82); **နိရုပဿ** (rt. **ပဿ** to create).

287. Potential Mood—Atmanepada.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1.	¹ သံသ		² သံသဝ
2.	သံသ, သံသ		သံသဝ
3.	သံသ, သံသ ³ သံသ	သံသ သံသ	⁴ သံသ (in the 1st, 4th, 6th, 9th and 10th conjugational classes; သံသ , သံသ (in the rest of the classes).

Note 1.—Terminations beginning with consonants may be called **consonantal terminations**, those beginning with vowels, **vowel terminations**.

Note 2.—The above-mentioned verbal terminations invariably lengthen their final vowels in the Gāthā dialect.

Caution.—When final letters of special bases of different kinds of verbs meet with initial letters of personal terminations, the rules of euphonic changes (*Sandhi*) must be observed.

¹ See **သံသကမ္မာဗ္ဗ** (8th class) Y. 19, 7; rt. **ကမ္မာ**.

² Gāthā form **သံသဝ**; *e. g.*, **သံသဝကမ္မာဗ္ဗ** (rt. **ကမ္မာ**) Y. 58, 6; **သံသဝကမ္မာဗ္ဗ** (rt. **ကမ္မာ**) Y. 28, 5.

³ A rare termination; *e. g.*, **သံသ** (3rd class); see Afringān Gāhambār, para. 4.

⁴ *E. g.*, **သံသ** (Vend. 8, 10); **သံသကမ္မာဗ္ဗ** Geld. Yt. 13, 3); **သံသ** Y. 14, 15 (rt. **သံသ** to meet).

⁵ *E. g.*, **သံသ**, **သံသ** (Yt. 10, 122).

Conjugation of Verbs.

288. It should be noted that all the verbal forms given in the following paradigms do not actually exist in the Avestaic writings. Some of these are inserted with the sole object of giving help and facility to students in learning the grammar. As already mentioned, the Avesta literature being not so extensive as the Sanskrit is, only certain forms are found of different conjugations; the duals are fewer still. The examples of verbal forms given below each paradigm are such as are *actually* met with in the sacred writings.

Paradigms of the First Conjugation.

Root **𐬀𐬀𐬀** to carry—First Class.

Unchangeable special base **𐬀𐬀𐬀**

289. Present Tense—Parasmaipada.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1.	𐬀𐬀𐬀𐬀𐬀		𐬀𐬀𐬀𐬀𐬀𐬀𐬀
2.	𐬀𐬀𐬀𐬀𐬀		𐬀𐬀𐬀𐬀𐬀
3.	𐬀𐬀𐬀𐬀𐬀	𐬀𐬀𐬀𐬀𐬀	𐬀𐬀𐬀𐬀𐬀𐬀

290. Other verbal forms of the same:—

1st Per. Sing.—𐬀𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀. In the Gāthā dialect, 𐬀𐬀 is sometimes dropped; e. g., 𐬀𐬀𐬀𐬀𐬀. 𐬀𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀 (rt. 𐬀𐬀𐬀𐬀 to solicit).

1st Per. Plu.—𐬀𐬀𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 (Gāth.)

2nd Per. Sing.—𐬀𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀

2nd Per. Plu.—𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 (rt. 𐬀𐬀𐬀𐬀 to discern); 𐬀𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀 (rt. 𐬀𐬀𐬀 to know); 𐬀𐬀𐬀𐬀𐬀𐬀

3rd Per. Dual.—**ନିରାଶ୍ୟମାଣେ** (Y. 9, 5); **ନିରାଶ୍ୟମାଣ-ଦ୍ଵୟ**
(Yt. 13, 3) **ନିରାଶ୍ୟମାଣ-.....ବେ** (Y. 44, 15).

3rd Per. Plu.—**ନିରାଶ୍ୟମାଣ** (rt. **ମାଣ-ଦ୍ଵୟ**); **ନିରାଶ୍ୟମାଣ**,
ନିରାଶ୍ୟମାଣ, **ନିରାଶ୍ୟମାଣ**, **ନିରାଶ୍ୟମାଣ**, **ନିରାଶ୍ୟମାଣ**,
ନିରାଶ୍ୟମାଣ, **ନିରାଶ୍ୟମାଣ**, **ନିରାଶ୍ୟମାଣ**, **ନିରାଶ୍ୟମାଣ**, **ନିରାଶ୍ୟମାଣ**,
ନିରାଶ୍ୟମାଣ, **ନିରାଶ୍ୟମାଣ**, **ନିରାଶ୍ୟମାଣ**, **ନିରାଶ୍ୟମାଣ** (rt. **ମାଣ**
ମାଣ).

293. Present Subjunctive.

The present subjunctive is formed by inserting **ଅ** before the personal terminations of the present tense. It is often used for the future; e. g., **ନିରାଶ୍ୟମାଣ** will flow; **ନିରାଶ୍ୟମାଣ** will come, &c.

Note.—Comp. Ved. **बोधति** (pres. subjunc. from **बोधति** (see Prof. Benfey's Sanskrit Grammar, 2nd Ed., p. 197).

294. Present Subjunctive—Parasmaipada.

2nd Per. Sing.—**ନିରାଶ୍ୟମାଣ**, **ନିରାଶ୍ୟମାଣ** (for **ନିରାଶ୍ୟମାଣ**); **ନିରାଶ୍ୟମାଣ**
ନିରାଶ୍ୟମାଣ, **ନିରାଶ୍ୟମାଣ** (for **ନିରାଶ୍ୟମାଣ**—**ନିରାଶ୍ୟମାଣ**)

2nd Per. Plu.—**ନିରାଶ୍ୟମାଣ** Y. 50, 7 (Mills; rt. **ମାଣ** to drive).

3rd Per. Sing.—**ନିରାଶ୍ୟମାଣ**, **ନିରାଶ୍ୟମାଣ** [53.]

3rd Per. Dual.—**ନିରାଶ୍ୟମାଣ** **ନିରାଶ୍ୟମାଣ** Vend. 9, 54; Vend. 13,

3rd Per. Plu.—**ନିରାଶ୍ୟମାଣ**, **ନିରାଶ୍ୟମାଣ**, **ନିରାଶ୍ୟମାଣ**,
ନିରାଶ୍ୟମାଣ, **ନିରାଶ୍ୟମାଣ**, **ନିରାଶ୍ୟମାଣ**

295. Present Subjunctive—Ātmānepada.

1st Per. Sing.—**ନିରାଶ୍ୟମାଣ**, **ନିରାଶ୍ୟମାଣ**; **ନିରାଶ୍ୟମାଣ** (Geld.),
ନିରାଶ୍ୟମାଣ (Wester.) I may approach (Mills) Y. 33, 8.

1st Per. Plu.—**ନିରାଶ୍ୟମାଣ** **ନିରାଶ୍ୟମାଣ** Geld. Y. 36, 1.

දුග්ධාය, දුග්ධාය-ධාය, දුග්ධාය-භ, දුග්ධාය, දුග්ධාය-භ (rt. දුග්ධාය to destroy); දුග්ධාය (rt. දුග්ධාය-භ, භ-භ to lift up).

3rd Per. Dual.—දුග්ධාය-ධාය Yt. 13, 77; දුග්ධාය-ධාය, දුග්ධාය Wester. Vend. 7, 53.

3rd Per. Plu.—දුග්ධාය-භ, දුග්ධාය, දුග්ධාය (rt. දුග්ධාය); දුග්ධාය, දුග්ධාය, දුග්ධාය (rt. දුග්ධාය to deceive); දුග්ධාය, දුග්ධාය (rt. දුග්ධාය to approach); දුග්ධාය, දුග්ධාය-භ (an euphonic change of භ to ධ); දුග්ධාය (rt. දුග්ධාය to destroy).

298. Imperfect Tense—Atmanepada.

Singular.

Plural.

- | | | |
|----|-------------|-------------|
| 1. | දුග්ධාය | දුග්ධාය-ධාය |
| 2. | දුග්ධාය-ධාය | දුග්ධාය-ධාය |
| 3. | දුග්ධාය-ධාය | දුග්ධාය-ධාය |

299. Other verbal forms of the same:—

1st Per. Sing.—දුග්ධාය





1st Per. Plu.—දුග්ධාය-ධාය we accepted (Y. 32, 2).

3rd Per. Sing.—දුග්ධාය, දුග්ධාය-ධාය, දුග්ධාය, දුග්ධාය (rt. දුග්ධාය to lean).

3rd Per. Dual.—දුග්ධාය-ධාය (rt. දුග්ධාය to struggle, to fight) Yt. 19, 46.

3rd Per. Plu.—දුග්ධාය-ධාය, දුග්ධාය-ධාය (rt. දුග්ධාය); දුග්ධාය (rt. දුග්ධාය); දුග්ධාය, දුග්ධාය (orig., දුග්ධාය; rt. දුග්ධාය to rule).

The imperfect subjunctive is formed by inserting **u** before

NOTE.—Comp. Ved. भरात् (Av.  imperfect subjunctive from अभरात् ); गच्छान् (Av.  imperfect subjunctive from अगच्छन् Av. ).—Vide Prof. Benfey's Sanskrit Grammar, 2nd Ed., p. 197.

2nd Per. Sing.—ܐܢܬܝ Wester. (for ܐܢܬܝܐ) Yt. 24, 8.

3rd Per. Sing.—မူလ, မူလက, မူလကလ, မူလကလၢ-သက,
မူလကလၢ, မူလကလၢၢ, မူလကလၢၢၢ...သၢ, မူလကလၢၢၢ (rt. မူလကလၢၢၢ);
မူလကလၢၢၢ (rt. မူလကလၢၢၢ); မူလကလၢၢၢ-သက

3rd Per. Plu.—לֹא יֵדְעוּ, לֹא יִדְעוּ, לֹא יִדְעוּ, לֹא יִדְעוּ, לֹא יִדְעוּ,
לֹא יִדְעוּ, לֹא יִדְעוּ (rt. יָדַע to know); לֹא יִדְעוּ, לֹא יִדְעוּ,
לֹא יִדְעוּ...

302. Imperative Mood—Parasmaipada.

	<i>Singular.</i>	<i>Plural.</i>
1.	مَلِكٌ	مَلِكٌ
2.	مَلِكٌ	مَلِكٌ
3.	مَلِكٌ	مَلِكٌ

အတည်ပြုခြင်း-မည်, အတည်ပြုလေ-မည်; အတည်ပြုသော...မည် (rt.
 သံ to cling, to lean).

2nd Per. Plu.—အရောက်အရောက် Gāth. (rt. အရောက် to obtain).

3rd Per. Plu.—အစိုးအစိုးမည်, အစိုးအစိုးမည် (orig., အစိုးမည်
 အစိုးမည်; rt. အစိုးမည် to rule).

306. Potential Mood—Parasmaipada.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1	အစိုးမည်		အစိုးမည်
2	အစိုးမည်		အစိုးမည်
3	အစိုးမည်	အစိုးမည်	အစိုးမည်

307. Other verbal forms of the same:—

1st Per. Plu.—အစိုးမည်မည်, အစိုးမည်မည်, အစိုးမည်မည်,
 အစိုးမည်မည်, အစိုးမည်မည်

2nd Per. Sing.—အစိုးမည်မည်, အစိုးမည်မည်, အစိုးမည်မည်

3rd Per. Sing.—အစိုးမည်, အစိုးမည်မည်, အစိုးမည်မည်, အစိုးမည်မည်;
 အစိုးမည် (rt. အစိုးမည် to conquer); အစိုးမည်, အစိုးမည်

3rd Per. Du.—အစိုးမည်မည်, အစိုးမည်မည်မည်, အစိုးမည်မည်
 အစိုးမည်မည် (rt. အစိုးမည် to go).

3rd Per. Plu.—အစိုးမည်မည်, အစိုးမည်မည် Gāth. Yt. 11, 14 (orig.,
 အစိုးမည်မည်; rt. အစိုးမည် to go); အစိုးမည်မည် (rt. အစိုးမည် to fall
 down, to fly); အစိုးမည်မည်

308. Potential Mood—Atmanepada.

Singular.

Plural.

1

အစိုးမည်

Singular.

Plural.

2

—*ଅହମାସି*—*ହେଉଛନ୍ତି*

3

—*ଅହମାସି*—*ଅହମାସି***309. Other verbal forms of the same:—**1st Per. Plu.—*ଅହମାସି* (Y. 58, 6).2nd Per. Sing.—*ଅହମାସି*, *ଅହମାସି*, *ଅହମାସି*,
*ଅହମାସି*2nd Per. Plu.—*ହେଉଛନ୍ତି* (rt. *ଅ* to rejoice, to rest).3rd Per. Sing.—*ଅହମାସି*, *ଅହମାସି*, *ଅହମାସି*
ଅହମ (rt. *ଅ* to praise, to venerate).3rd Per. Du.—*ଅହମାସି* Geld. (Yt. 13, 3); ...*ହେଉ*
ଅହମାସି Y. 44, 15 (rt. *ଅ* to meet).3rd Per. Plu.—*ଅହମାସି***310. Remarks on some irregular Roots of the First Class:—**

Rt. *ଅ* (to go) changes its final to *ଅ* in all forms, except *ଅହମାସି* (Y. 30, 8); *ଅହମାସି*... *ହେଉ* (Y. 44, 15) imperf. 3 du. Atmane.; *ଅହମାସି* (orig., *ଅ* + *ଅ*) (Y. 44, 16) and the precativ forms, (e. g., *ଅହମାସି*, *ଅହମାସି*, *ଅହମାସି*, &c.). The same root is changed to *ଅ* 6th cl. and also 1st cl.; e. g., *ଅହମାସି* *ଅହମାସି*, *ଅହମାସି*, *ଅହମାସି*; *ଅହମାସି*, *ଅହମାସି*, *ଅହମାସି* (the radical vowel being dropped).

Rt. *ଅ* (to grow) forms *ଅହମାସି* pres. 2 sing. Atmane. (thou growest); *ଅହମାସି* imperf. 3 sing. Atmane.

1st Per. Du.— අප්පාදා (rt. පාද to wish) Y. 46, 16.

1st Per. Plu.— $\text{අප්පාදාම, අප්පාදාම, අප්පාදාම}$ (rt. පාද);
 $\text{අප්පාදාම, අප්පාදාම, අප්පාදාම}$ (rt. පාද);

2nd Per. Sing.— අප්පාදා, අප්පාදා (orig., $\text{අප} + \text{පාද}$);

අප්පාදා Y. 43, 4 ($\text{අප} + \text{පාද}$) thou guardest; අප්පාදා

3rd Per. Sing.— අප්පාදා, අප්පාදා (orig., $\text{අප්පාදා} + \text{පා}$);

අප්පාදා (orig., $\text{අප්පාදා} + \text{පා}$); $\text{අප්පාදා, අප්පාදා, අප්පාදා}$,

අප්පාදා Yt. 10, 27 (rt. පාද to blow away); අප්පාදා,

අප්පාදා, අප්පාදා (rt. පා to abide); අප්පාදා,

$\text{අප්පාදා, අප්පාදා, අප්පාදා}$ (rt. පා to stretch);

අප්පාදා . Mark the substitution of *vṛiddhi* for *guṇa* in the last two forms.

3rd Per. Plu.— $\text{අප්පාදාම, අප්පාදාම}$ (rt. පා to

dwelt); $\text{අප්පාදා, අප්පාදා, අප්පාදා}$ (rt. පා to

meet, to go to); අප්පාදා Wester.; අප්පාදා

(rt. පා).

313. Present Tense—Atmanepada.

Singular.

Plural.

1 අප්පාදා

$\left\{ \begin{array}{l} \text{අප්පාදාම} \\ \text{අප්පාදාම} \end{array} \right.$
 (see Frag. VII, 2).

2 අප්පාදා

3 අප්පාදා

අප්පාදාම

314. Other verbal forms of the same:—

1st Per. Sing.—*ḥayyānī*, ḥayyānī Geld.; *ḥayyānī*
(rt. ḥayy-); ḥayyānī...*ḥayyānī*

1st Per. Plu. — ḥayyēnā, ḥayyēnā, ḥayyēnā
(rt. ḥayy) ; ḥayyēnā

3rd Per. Sing.—**ကုတ်ကုတ်** Geld. Y. 10, 19; **-ကုတ်**
ကုတ်, **ကုတ်**, **ကုတ်**, **ကုတ်**, **ကုတ်**, **ကုတ်**
 (rt. ၁-က), **ကုတ်** **ကုတ်**, **ကုတ်** (rt. ၁၃၁၃ ခု
 to wear, as clothes).

3rd Per. Plu.—**अन्ते** Geld.; **अन्ते** Geld. Yt.
10, 38 (for **अन्ते**). Compare Sans. द्विषते; the termination **अन्ते** of the 3 plu. Atmane. loses its **न्**.—Dr. Keilhorn.

315. Present Subjunctive—Parasmaipada.

2nd Per. Sing. — **לֹא תִשָּׁאֵר** (orig., **לֹא תִשָּׁאֵר + לֹא תִשָּׁאֵר**)
 Geld. Y. 71, 15 (thou shalt utter).

3rd Per. Sing.—*ḥanati* Ved. हनति (also, *ḥanati*,
see Yt. 2, 11); *ḥanati*

316. Present Subjunctive—Atmanepada.

1st Per. Sing.— $\text{١} \text{ ٢} \text{ ٣} \text{ ٤}$ (rt. $\text{١} \text{ ٢}$ to come; $\text{٣} + \text{٤} + \text{٥} + \text{٦}$
 $= \text{٣} \text{ ٤} \text{ ٥} \text{ ٦} = \text{١} \text{ ٢} \text{ ٣} \text{ ٤}$ Y. 31, 2).

3rd Per. Sing.—*ဗုဒ္ဓဗျာဓိ* Y. 43, 6 (rt. *ဗုဒ္ဓဗျာဓိ* to
proclaim, to utter).

317. Imperfect Tense—Parasmaipada.

	<i>Singular.</i>		<i>Plural.</i>
1	၆ယုဏ		ယုဏ
2	ယုဏ	၇	ယုဏ

*Singular.**Plural.*

3 ပုညာဓိ

ပုညာဓိ

318. Other verbal forms of the same:—

1st Per. Sing.—ဇာဓိ, နေဇာဓိ (rt. ဇာဓိ).

2nd Per. Sing.—ဇာဓိ, ဇာဓိ (orig., ဇာ+ဇာဓိ);
ဇာဓိ thou hast passed (rt. ဇာဓိ).

2nd Per. Plu.—ဇာဓိ you said (Y. 43, 11).

3rd Per. Sing.—ဇာဓိ; ဇာဓိ (rt. ဇာဓိ to cry
out); ဇာဓိ (rt. ဇာဓိ to join, to yoke); *ဇာဓိ
(Y. 9, 8); ဇာဓိ-ဇာဓိ, *ဇာဓိ-ဇာဓိ (Y. 29, 3).

3rd Per. Du.—ဇာဓိ (rt. ဇာဓိ to approach).

3rd Per. Plu.—ဇာဓိ, ဇာဓိ, ဇာဓိ (rt. ဇာဓိ); ဇာဓိ

319. Imperfect Tense—Atmanepada.*Singular.**Plural.*

2 ဇာဓိ?

ဇာဓိ

3 ဇာဓိ (Yt. 17, 18)

ဇာဓိ?

320. Other verbal forms of the same:—

1st Per. Sing.—ဇာဓိ (see Wester; Fragment IX., 2).

1st Per. Plu.—ဇာဓိ we considered or regarded (Y. 46, 13).

3rd Per. Sing.—ဇာဓိ, ဇာဓိ, ဇာဓိ (rt. ဇာဓိ to
grow); ဇာဓိ (rt. ဇာဓိ to weep); ဇာဓိ, ဇာဓိ

3rd Per. Plu.—ဇာဓိ Yt. 13, 93.

* Mark the insertion of ဇ before the termination.

321. Imperfect Subjunctive—Parasmaipada.

3rd Per. Sing.— $\text{သွားသော, သွားမူ, သွားမူ, သွားမူ, သွားမူ}$ Y. 46, 6 (rt. သွား to go); သွားသော, သွားမူ

3rd Per. Plu.— သွားသော, သွားမူ (rt. သွား to go).

322. Imperfect Subjunctive—Atmanepada.

2nd Per. Sing.— သွားသော Y. 30, 7. Thou camest (rt. သွား).

323. Imperative Mood—Parasmaipada.

Singular.

Plural.

1 သွားသော

သွားသော

2 သွားသော

{ သွားသော
(Vend. 18, 16).

3 သွားသော

သွားသော

324. Other verbal forms of the same:—

1st Per. Sing.— $\text{သွားသော, သွားသော, သွားသော}$ (orig., သွား ; သွား ; rt. သွား to go); သွားသော (rt. သွား to flee from); $\text{သွားသော, သွားသော, သွားသော}$

1st Per. Plu.— $\text{သွားသော, သွားသော, သွားသော}$ (rt. သွား , orig., သွား to dwell).

2nd Per. Sing.— $\text{သွား, သွား, သွား, သွား, သွား}$ သွား (rt. သွား); သွား, သွား, သွား declare to us (Mills); သွား (rt. သွား to go).

2nd Per. Plu.— သွားသော, သွားသော (protect us); သွားသော (သွား) do ye teach (me).

3rd Per. Sing.— သွားသော, သွားသော (orig., သွား + သွား);

၂၀၂၂ Vend. 20, 12 (rt. ၂၀၂၂ to smite), ၂၀၂၂, ၂၀၂၂, ၂၀၂၂, ၂၀၂၂

3rd Per. Plu.—၂၀၂၂ (rt. ၂ to go); ၂၀၂၂ (rt. ၂-၂ to come); ၂၀၂၂, ၂၀၂၂ (rt. ၂-၂ to assemble); ၂၀၂၂ (rt. ၂ to go); ၂၀၂၂ (rt. ၂၂)

325. Imperative Mood—Atmanepada.

Singular.

Plural.

1 ၂၀၂၂

၂၀၂၂

2 ၂၀၂၂

{ ၂၀၂၂
၂၀၂၂ (Gāth.)

3 ၂၀၂၂ (Y. 28, 9)

၂၀၂၂

326. Other verbal forms of the same :—

1st Per. Sing.—၂၀၂၂, ၂၀၂၂

2nd Per. Sing.—၂၀၂၂.—Mark ၂၀၂၂ (rt. ၂၂) Vend, 19, 6.

2nd Per. Plu.—၂၀၂၂, ၂၀၂၂, ၂၀၂၂ (rt. ၂၂)

327. Potential Mood—Parasmaipada.

Singular.

Plural.

1 ၂၀၂၂

၂၀၂၂

2 ၂၀၂၂

၂၀၂၂

3 ၂၀၂၂

၂၀၂၂

328. Other verbal forms of the same :—

2nd Per. Sing.—၂၀၂၂, ၂၀၂၂, ၂၀၂၂, ၂၀၂၂

3rd Per. Sing.—၂၀၂၂ (also, ၂၀၂၂), ၂၀၂၂

අදායාම, අදායාම (rt. သမ္ဘ); အသායာမ, အသායာမ (rt. သမ္ဘ, သမ္ဘ to teach); အသායာမ (rt. သမ္ဘ), အသායာမ

3rd Per. Plu.—အသායာမ.—Mark အသායာမ Geld., Y. 42, 6 (rt. သ to approach).

329. Potential Mood—Atmanepada.

Singular.

Plural.

1		အသိက္ခာမ
2	အသိက္ခာမ အသိက္ခာမ	အသိက္ခာမ
3	အသိက္ခာမ	အသိက္ခာမ

330. Other verbal forms of the same:—

2nd Per. Sing.—အသိက္ခာမ, အသိက္ခာမ, အသိက္ခာမ

3rd Per. Sing.—အသိက္ခာမ Y. 12, 6. [အသိက္ခာမ]

3rd Per. Plu.—အသိက္ခာမ, အသိက္ခာမ, အသိက္ခာမ

Paradigms of သမ္ဘ, to be—Second Class.

It is to be noted that this root is somewhat anomalous in its conjugation; its inflected forms in the Atmanepada are not to be found.

331. Present Tense—Parasmaipada.

Singular.

Dual.

Plural.

1	အသိက္ခာမ, အသိက္ခာမ အသိ	အသိက္ခာမ, အသိက္ခာမ အသိ
2	အသိက္ခာမ, အသိက္ခာမ အသိ	အသိက္ခာမ အသိ
3	အသိက္ခာမ, အသိက္ခာမ အသိ	အသိက္ခာမ အသိ

332. Present Subjunctive—Parasmaipada.

3rd Per. Sing.—အသိက္ခာမ Y. 30, 11; Y. 31, 22; Y. 53, 7.

333. Imperfect Tense—Parasmaipāda.

3rd Per. Sing.— $\text{သ}, \text{ဗုဒ္ဓဿ}, * \text{သ}$

334. Imperfect Subjunctive.

Singular.

Plural.

2 ဗုဒ္ဓဿ

3 ဗုဒ္ဓဿ

$\text{ဗုဒ္ဓဿ}, \text{ဗုဒ္ဓဿ}$

335. Imperative Mood—Parasmaipada.

Singular.

Plural.

3 $\text{ဗုဒ္ဓဿ}, \text{ဗုဒ္ဓဿ} \text{ အဗ္ဗု}$

$\text{ဗုဒ္ဓဿ} \text{ ဗုဒ္ဓဿ}$

336. Precative or Benedictive.

Singular.

Plural.

1 $\text{ဗုဒ္ဓဿ} \text{ ဗုဒ္ဓဿ}$

$\text{ဗုဒ္ဓဿ} \text{ ဗုဒ္ဓဿ}$

2 $\text{ဗုဒ္ဓဿ} \text{ ဗုဒ္ဓဿ}$

$\left\{ \text{ဗုဒ္ဓဿ}, \text{ဗုဒ္ဓဿ} \right\}$
 ဗုဒ္ဓဿ

3 $\left\{ \text{ဗုဒ္ဓဿ}, \text{ဗုဒ္ဓဿ} \right\}$
 ဗုဒ္ဓဿ

$\left\{ \text{ဗုဒ္ဓဿ}, \text{ဗုဒ္ဓဿ}, \text{ဗုဒ္ဓဿ} \right\}$

337. Perfect Tense—Parasmaipada.

Singular.

Plural.

3 $\left\{ \text{ဗုဒ္ဓဿ} \right\}$
 $\text{ဗုဒ္ဓဿ} (\text{Geld.})$

$\left\{ \text{ဗုဒ္ဓဿ} \right\}$
 $\text{ဗုဒ္ဓဿ} \text{ Gāth.}$

338. Perfect Subjunctive—Parasmaipada.†

Singular.

Dual.

Plural.

1 $\text{ဗုဒ္ဓဿ}, \text{ဗုဒ္ဓဿ}$

3 $\left\{ \text{ဗုဒ္ဓဿ} \text{ ဗုဒ္ဓဿ} \right\}$
 Yt. 13, 12.

$\left\{ \text{ဗုဒ္ဓဿ} \right\}$
 Y. 60, 11.

* In Yt. 14, 46 ; it is used in the sense of the plural ; a g.,

... $\text{ဗုဒ္ဓဿ} \text{ ဗုဒ္ဓဿ} \text{ ဗုဒ္ဓဿ} \text{ ဗုဒ္ဓဿ} \text{ ဗုဒ္ဓဿ} \text{ ဗုဒ္ဓဿ}$

† F. Justi and A. Hove' acque.

339. Remarks on some irregular roots of the Second Class.

Rt. **वञ्** (वञ् to will, to desire) drops the radical **ञ** in all weak forms; e. g., **वञ्महे**, **वञ्महे**, **वञ्महे**, **वञ्महे** (also, **वञ्महे**), &c. Comp. Sans. वञ्मि, वञ्मि, वञ्मि; but उञ्मः, उञ्म, उञ्मन्ति, &c. (rt. वञ् to wish).

Rt. **श्लि** (श्लि to lie down, to stretch) gunates (sometimes vriddhies) its vowel in all the forms; e. g., **श्लिमान्** (pres. 3 sing. Parasmai.; **श्लिमान्**, **श्लिमान्**. Comp. Sans. श्लेपे, श्लेते (rt. श्लि to lie down); श्लिति (rt. श्लि to join).

Roots **हन्** (हन् to smite) and **स्तु** (स्तु to praise) insert **ञ** before the personal terminations in some of their forms; e. g., **हन्ञ**, **हन्ञ**, **हन्ञ** imperf. subjunc.; **हन्ञ** pres. subjunc.; **हन्ञ** imperf.; **हन्ञ** imperf. subjunc.; **हन्ञ** pot. 3 sing. &c. Comp. Ved. हन् to strike. Rt. **हन्**, in some of the weak forms before vowel-terminations, drops its radical **ञ** and changes its **ह** to **ह** (according to para. 28); e. g., **हन्** pres. 1st per. sing. Atmane. (orig., **ह + हन्**); **हन्** Pres. 3 plu. Parasmai. Comp. Sans. हन्ति, हन्त (rt. हन् to strike). This root (viz., **हन्**) is mostly used in the Atmanepada.

Rt. **आ-इ** (आ-इ to approach) forms imperf. subjunc. 3 sing. Parasmai. **आ-इ**

Rt. **हृ**, **हृ** (हृ to weep) forms **हृ** (wept, lamented) imperf. 3 sing. Atmane.; but, **हृ**, **हृ**

Rt. **प्रवृ** (प्रवृ to proclaim, to teach) changes its special base by adding **ञ** in some of its forms; e. i., **प्रवृञ्** (Gith.)

341. Other verbal forms of the same:—

1st Per. Sing.— အသွယ် , အသွယ် , အသွယ်အသွယ် ,
 အသွယ်အသွယ် (rt. အသွယ်); အသွယ် (orig., အသွယ်အသွယ်)

2nd Per. Sing.— အသွယ် , အသွယ်အသွယ်

2nd Per. Plu.—Mark အသွယ်အသွယ် Y. 50, 5 (Sans. rt. अज)
 Ye advance with friendliness (Mills).

3rd Per. Sing.— အသွယ်အသွယ် (rt. အသွယ် to see); အသွယ်အသွယ် ,
 အသွယ်အသွယ် , အသွယ်အသွယ် (rt. အသွယ် to cleanse).—Mark the gunat-
 ing of the reduplicative syllable instead of the radical vowel.

3rd Per. Plu.— အသွယ်အသွယ် , အသွယ်အသွယ် , အသွယ်အသွယ်

342. Present Tense—Atmanepada.

Singular.

Plural.

1	အသွယ် , အသွယ် အသွယ်	အသွယ်အသွယ်
3	အသွယ် , အသွယ် Geld. အသွယ် Y. 44, 19	အသွယ်အသွယ် အသွယ်အသွယ်

343. Other verbal forms of the same:—

3rd Per. Sing.— အသွယ်အသွယ် , အသွယ်အသွယ် Yt. 17, 6.

3rd Per. Plu.— အသွယ်အသွယ် , အသွယ်အသွယ်

344. Present Subjunctive—Parasmaipada.

2nd Per. Sing.— အသွယ်အသွယ် (for အသွယ်) Yt. 24, 22.

3rd Per. Sing.— အသွယ်အသွယ် (rt. အသွယ် to see). Yt. 10, 13.

345. Present Subjunctive—Atmanepada.

3rd Per. Sing.— အသွယ်အသွယ် (orig., အသွယ်အသွယ်);

rt. အသွယ် to stand).

346. Imperfect Tense—Parasmaipada.*Singular.**Plural.*1 နွေဝေ 2 မေဝေ 3 $\left. \begin{array}{l} \text{မေဝေ} \\ \text{မေဝေ, မေဝေ} \end{array} \right\}$ $\left. \begin{array}{l} \text{မေဝေ} \\ \text{မေဝေ} \end{array} \right\}$ **347. Other verbal forms of the same:—**1st Per. Sing.— $\text{မေဝေဝေ, မေဝေ, မေဝေ, မေဝေ}$ 2nd Per. Sing.— $\text{မေဝေမေဝေ, မေဝေမေဝေ}$ 3rd Per. Sing.— $\text{မေဝေ, မေဝေ, မေဝေ, မေဝေ, မေဝေ, မေဝေ, မေဝေ, မေဝေ, မေဝေ, မေဝေ, မေဝေ, မေဝေ}$ (orig., မေဝေမေဝေ)3rd Per. Plu.— မေဝေ, မေဝေ **348. Imperfect Tense—Atmanepada.***Singular.**Plural.*1 မေဝေ, မေဝေ 3 မေဝေ **349. Other verbal forms of the same:—**3rd Per. Sing.— $\text{မေဝေ, မေဝေ, မေဝေ, မေဝေ}$ (orig., မေဝေ)3rd Per. Plu.— မေဝေ, မေဝေ **350. Imperfect Subjunctive—Parasmaipada**2nd Per. Sing.— မေဝေ Y. 44, 15. 3rd Per. Sing.— $\text{မေဝေ (orig., မေ + မေဝေ, rt. မေ); မေဝေ, မေဝေ, မေဝေ, မေဝေ (Y. 46, 13); မေဝေ (rt. မေ to see); မေဝေ, မေဝေ}$ 3rd Per. Plu.— မေဝေ, မေဝေ

351. Imperative Mood—Parasmaipada.

	<i>Singular.</i>	<i>Plural.</i>
1	$\left. \begin{array}{l} \text{ॐ ऽ ऽ ऽ ऽ} \\ \text{ॐ ऽ ऽ ऽ ऽ} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{ॐ ऽ ऽ ऽ ऽ} \\ \text{(Y. 34, 3) ॐ ऽ ऽ ऽ ऽ} \end{array} \right.$
2	$\left. \begin{array}{l} \text{ॐ ऽ ऽ ऽ ऽ} \\ \text{ॐ ऽ ऽ ऽ ऽ}^* \end{array} \right\}$	$\left\{ \begin{array}{l} \text{ॐ ऽ ऽ ऽ ऽ} \\ \text{(Y. 34, 6) ॐ ऽ ऽ ऽ ऽ} \end{array} \right.$
3	$\left. \begin{array}{l} \text{(Y. 53, 8) ॐ ऽ ऽ ऽ ऽ} \\ \text{(Y. 51, 17) ॐ ऽ ऽ ऽ ऽ} \end{array} \right\}$	ॐ ऽ ऽ ऽ ऽ

352 Other verbal forms of the same:—

1st Per. Plu.—ॐ ऽ ऽ ऽ ऽ, ॐ ऽ ऽ ऽ ऽ, ॐ ऽ ऽ ऽ ऽ Y.
34, 5 (rt. ॐ ऽ ऽ)

2nd Per. Sing.—ॐ ऽ ऽ ऽ ऽ, ॐ ऽ ऽ ऽ ऽ, ॐ ऽ
ॐ ऽ ऽ ऽ, ॐ ऽ ऽ ऽ.—Mark ॐ ऽ ऽ turn away the look,
Yt. 17, 15 (rt. ॐ to see).

2nd Per. Plu.—ॐ ऽ ऽ ऽ ऽ

353. Imperative Mood—Atmanepada.

	<i>Singular.</i>	<i>Plural.</i>
1	ॐ ऽ ऽ, † ॐ ऽ ऽ	ॐ ऽ ऽ ऽ
2	$\left. \begin{array}{l} \text{ॐ ऽ ऽ, ॐ ऽ ऽ (Yt. 10, 32)} \\ \text{ॐ ऽ ऽ (Y. 50, 2)} \end{array} \right\}$	

* See Y. 51, 2. 7. 17. Comp. Sans. देहि (rt. दा to give),
and धेहि (rt. धा to place).

† Similarly, ॐ ऽ ऽ ऽ (orig., ॐ ऽ ऽ ऽ,
rt. ॐ ऽ ऽ)

do) form their special weak bases Sans. हृ and हृ Sans. हृ ; the final हृ and हृ combine with हृ to हृ , which, in the Gāthā dialect, occasionally becomes sonant, i. e., हृ ; e. g., हृ Geld. Y. 51, 19 (for हृ)

Rt. हृ (निज् to cleanse) gunates the vowel of the reduplicative syllable and not the radical vowel; e. g., हृ . Comp. Sans. नेनिजानि, अनेनिजम् (rt. निज् to cleanse).

Rt. हृ (हा to abandon) generally shortens its vowel in the weak forms, rarely in the strong ones. E. g.

Strong forms.— हृ , हृ , हृ . Exception:— हृ . Weak forms हृ , हृ ...

Rt. हृ (to pay the penalty for) gunates its vowel in हृ imperf. 3 plu. Parasmai.

Rt. हृ (स्था to stand) drops, in some of its forms, the vowel of the reduplicative syllable; e. g., हृ (pres. 1 sing. Parasmai. (orig., हृ); हृ , हृ , हृ (orig., ... + हृ).

Paradigms of the Fourth Conjugation.

Root हृ to work—Fourth Class.

Unchangeable special base हृ

359. Present Tense—Parasmaipada.

	Singular.	Plural.
1	हृ	हृ
2	हृ	हृ
3	हृ	हृ , हृ

360. Other verbal forms of the same :—

1st Per. Sing.—**אני עומד**, **אני עומדת** (see para. 50). The Gāthā dialect occasionally drops the verb-termination; e. g., **אני עומד** (I look upon), **אני עומדת**, &c.

1st Per. Plu.—**אני עומדים** (rt. **אני עומד**).

2nd Per. Sing.—**אתה עומד**

3rd Per. Sing.—**הוא עומד**, **היא עומדת**, **הוא עומד**, **היא עומדת**, **הוא עומד**, **היא עומדת**, **הוא עומד**, **היא עומדת**, **הוא עומד**, **היא עומדת**, **הוא עומד**, **היא עומדת**

3rd Per. Du.—**הם עומדים** Yt. 8, 22.

3rd Per. Plu.—**הם עומדים**, **היא עומדת**, **הוא עומד**, **היא עומדת**, **הוא עומד**, **היא עומדת**, **הוא עומד**, **היא עומדת**, **הוא עומד**, **היא עומדת**, **הוא עומד**, **היא עומדת**, **הוא עומד**, **היא עומדת**, **הוא עומד**, **היא עומדת**

—Mark the shortening of **אני** to **א** in the last two words.

361. Present Tense—Atmanepada.

Singular.

Plural.

1 **אני עומד**

אני עומדים

2 **אתה עומד**

3 **הוא עומד**

הוא עומדים

362. Other verbal forms of the same :—

1st Per. Sing.—**אני עומד** (for **אני עומד**) Yt. 10, 106.

1st Per. Plu.—**אני עומדים**

3rd Per. Sing.—**הוא עומד**, **היא עומדת**, **הוא עומד**, **היא עומדת**

3rd Per. Plu.—**ආභාසාදාමු, ආභාසාදාමු, -ආමු**
ආභාසා, ආභාසාසුමු, ආභාසාදාමු.—Mark the
 shortening of **දා** to **ා** in the last word.

363. Present Subjunctive—Parasmaipada.

1st Per. Sing.—**දාසාදාමු**

2nd Per. Sing.—**ආභාසාදාමු-දාමු** Vend. 8, 21; Yt. 3, 17.

Notice the dropping of the subjunctive **දා**.

3rd Per. Sing.—**ආභාසාදාමු, ආභාසාදාමු**

3rd Per. Plu.—**ආභාසාදාමු**

364. Present Subjunctive—Atmanepada.

1st Per. Sing.—**දාසාදාමු, දාසාදාමු.**—Mark **දාසාදාමු**
 Yt. 45, 3 I shall conceive (it).

3rd Per. Sing.—**ආභාසාදාමු-දාමු**

3rd Per. Plu.—**ආභාසාදාමු, ආභාසාදාමු (rt. දාමු)**

365. Imperfect Tense—Parasmaipada.

Singular.

Plural.

1 **දෙදාමු** { Y. 35, 3. **දෙදාමු, දෙදාමු**

2 **දෙදාමු** **දෙදාමු**

3 **දෙදාමු** **දෙදාමු**

366. Other verbal forms of the same:—

2nd Per. Sing.—**දෙදාමු-දාමු, දෙදාමු**

3rd Per. Sing.—**දෙදාමු**

3rd Per. Plu.—**දෙදාමු; දෙදාමු** Wester., **දෙදාමු** Geld.

Yt. 13, 93 (rt. **දෙදාමු** to grow).

Singular.

1 **פלאהא דינו**

۲) فاعل و مفعول

3 فاء (ع) دد مد مد


Plural.

فصل (۱۴) در سبک و ادب

ॐ नमो भगवते वासुदेवाय

فأما (أ) فالدخول

1st Per. Plu.—אני אני אני Y. 35, 3.

2nd Per.—Mark  Wester. Yt. 22, 34

(rt. $\frac{1}{2}$ to die).

3rd Per. Sing. — അന്നമി, അന്നമി-മി, മി
അന്നമി, അന്നമി

3rd Per. Plu.—**မကုသကုသ** they held (him) in derision
(rt. **မကုသကုသ** to despise); **မကုသကုသကုသ**

3rd Per. Sing.—*မုသၢ်ခါး*, *မုသၢ်လၢ*, *မုသၢ်ဝဲ*, *မုသၢ်ဆၢလၢ*, *မုသၢ်ဆၢလၢ*, *မုသၢ်ဆၢလၢ*; *မုသၢ်ဆၢလၢ*, *မုသၢ်ဆၢလၢ*, *မုသၢ်ဆၢလၢ* (rt. ခါး to cut, to wound); *မုသၢ်ဆၢလၢ*, *မုသၢ်ခါး* (Geld. *မုသၢ်ခါး*); *မုသၢ်ဆၢလၢ*, *မုသၢ်ဆၢလၢ*.

3rd Per. Plu.—*داندیس دندیس، داندیس دندیس* (rt. *داندیس* to grow).
داندیس دندیس دندیس

3rd Per. Sing.—**אָמאָל** Wester., **אָמאָל** Geld.

Singular.

1 **فصل اول در بیان**

Plural.

فوائد (۴) دوسه

*Singular.**Plural.*2. နဝဏ်းသံသယံ နဝဏ်းသံသယံ 3. နဝဏ်းသံသယံ နဝဏ်းသံသယံ **372. Other verbal forms of the same:—**

1st. Per. Sing.— နဝဏ်းသံသယံ (rt. နဝဏ်း); နဝဏ်းသံသယံ (rt. နဝဏ်း to sink into); နဝဏ်းသံသယံ (rt. နဝဏ်း).

2nd Per. Sing.— နဝဏ်းသံသယံ (orig., နဝဏ်းသံသယံ ; rt. နဝဏ်း); နဝဏ်းသံသယံ ; နဝဏ်းသံသယံ (Wester.) stay for me; နဝဏ်းသံသယံ (Prof. Justi; rt. နဝဏ်း).

2nd Per. Plu.— နဝဏ်းသံသယံ Y. 8, 3.

3rd Per. Sing.— နဝဏ်းသံသယံ Y. 35, 6; နဝဏ်းသံသယံ

373. Imperative Mood—Atmanepada.*Singular.**Plural.*1. နဝဏ်းသံသယံ နဝဏ်းသံသယံ 2. နဝဏ်းသံသယံ နဝဏ်းသံသယံ 3. နဝဏ်းသံသယံ Y. 10, 20 နဝဏ်းသံသယံ **374. Other verbal forms of the same:—**

2nd Per. Sing.— နဝဏ်းသံသယံ ... နဝဏ်း (rt. နဝဏ်း); နဝဏ်း (rt. နဝဏ်း to sit).

375. Potential Mood—Parasmaipada.*Singular.**Plural.*1. နဝဏ်းသံသယံ နဝဏ်းသံသယံ 2. နဝဏ်းသံသယံ နဝဏ်းသံသယံ 3. နဝဏ်းသံသယံ နဝဏ်းသံသယံ

376. Other verbal forms of the same:—2nd Per. Sing.— မိန့်သောမူ 3rd Per. Sing.— $\text{မိန့်သောသ်လဲ, မိန့်သောသ်လဲ}$ **377. Potential Mood—Atmanepada.***Singular.**Plural.*2 မမ္မာသောမူ မေမ္မာသောမူ 3. မမ္မာသောမူ မမ္မာသောမူ **378. Other verbal forms of the same:—**1st Per. Plu.—Mark မိသောမိသောမူ Y. 9, 21.3rd Per. Sing.— $\text{မမ္မာသောမူ, မမ္မာသောမူ};$ သောသ်
 မမ္မာ (rt. သ်)3rd Per. Plu.— မမ္မာသောသ်လဲ Yt. 10, 122.**379. Remarks on some Irregular Roots of the Fourth Class.**

Roots ဇာ (ဇု to know) and ဇာမ္မ (ဇု to fight) lengthen their vowel; e. g., $\text{မမ္မာသောမူ, မိသောမိသောမူ};$ $\text{ဇာမ္မာသောမူ, ဇာမ္မာသောမူ}$.—Comp. Sans. $\text{माद्यति};$ rt. मद् to be intoxicated; $\text{क्राम्यति};$ rt. क्रम् to go.

Rt. သ် (လာ to wash, to perform the ceremony of bathing) shortens its vowel; e. g., $\text{မမ္မာသောသ်, မမ္မာသောသ်} \dots \text{သ်},$
 $\text{မိသောသ်},$ &c.

Rt. သ် (ဘဏ္ဍ to perish, to be lost) substitutes မ for သ် in the imperat. 2 sing. Parasmai.; e. g., $\text{မသ်, မသ်}-\text{မသ်, မသ်}$

Rt. သ် (ဘဏ္ဍ to grow) drops its သ် in all forms,

*Singular.**Plural.*

3	ဗုဒ္ဓါး/ါး	Wester	*ဗုဒ္ဓါး/ါး } *ဗုဒ္ဓါး/ါး }
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386. Other verbal forms of the same:—

2nd Per. Plu.—ဗုဒ္ဓါး/ါး Gāth. (rt. ဗုဒ္ဓ to beguile).

3rd Per. Sing.—ဗုဒ္ဓါး/ါး, ဗုဒ္ဓါး/ါး (rt. ဗုဒ္ဓ-);
ဗုဒ္ဓါး/ါး, ဗုဒ္ဓါး/ါး...**387. Imperfect Tense—Atmanepada.***Singular.**Plural.*

1	ဗုဒ္ဓါး/ါး	ဗုဒ္ဓါး/ါး
2	ဗုဒ္ဓါး/ါး	ဗုဒ္ဓါး/ါး
3	ဗုဒ္ဓါး/ါး	ဗုဒ္ဓါး/ါး

388. Imperfect Subjunctive—Parasmaipada.

3rd Per. Sing.—ဗုဒ္ဓါး/ါး, ဗုဒ္ဓါး/ါး, ဗုဒ္ဓါး/ါး

3rd Per. Plu.—ဗုဒ္ဓါး/ါး

389. Imperative Mood—Parasmaipada.*Singular.**Plural.*

1	ဗုဒ္ဓါး/ါး	ဗုဒ္ဓါး/ါး
2	ဗုဒ္ဓါး/ါး } (Vend. 2, 25) - ဗုဒ္ဓါး/ါး }	ဗုဒ္ဓါး/ါး
3	ဗုဒ္ဓါး/ါး	ဗုဒ္ဓါး/ါး

* Mark the strengthening of the special base in the weak termination; see Y. 30, 9; Yt. 10, 51.

† Compare Sans. अघ्निसि (rt. घ्न to squeeze out).

‡ Similarly, ဗုဒ္ဓါး/ါး Y. 9, 3. 1. 7. 9.

390. Other verbal forms of the same :—

2nd Per. Sing.—**သုတေသနာ** Y. 9, 28.

2nd Per. Plu.—**သုတေသနာ** Geld. Yt. 13, 34.

391. Imperative Mood—Atmanepada.*Singular.**Plural.*

1	သုတေသနာ	သုတေသနာ
2	Y. 40, 1. * သုတေသနာ	သုတေသနာ
3	သုတေသနာ	သုတေသနာ

392. Potential Mood—Parasmaipada.*Singular.**Plural.*

1	သုတေသနာ	သုတေသနာ
2	သုတေသနာ	သုတေသနာ
3	သုတေသနာ	သုတေသနာ

393. Other verbal forms of the same :—

2nd Per. Sing.—**သုတေသနာ**, **သုတေသနာ**

3rd Per. Sing.—**သုတေသနာ**, **သုတေသနာ** (rt. **သုတေသနာ**)

394. Potential Mood—Atmanepada.*Singular.**Plural.*

1	သုတေသနာ ?	သုတေသနာ
2	သုတေသနာ	သုတေသနာ
3	သုတေသနာ	သုတေသနာ

* In the Gâthâ dialect the verb-terminations are occasionally added directly to the root. Mark **သုတေသနာ** Y. 9, 2 (rt. Sans. **दु** to express the Hom juice).

395. Remarks on some Irregular Roots of the Fifth Class.

Roots **𑂔𑂱** (𑂔 to hear) and **𑂔𑂱𑂔** (to give, to deliver) insert **𑂔** and **𑂱** respectively after **𑂔** in some of their forms; e. g., **𑂔𑂱𑂔𑂱𑂔𑂱𑂔**, **𑂔𑂱𑂔𑂱𑂔𑂱𑂔**, **𑂔𑂱𑂔𑂱𑂔𑂱𑂔**, **𑂔𑂱𑂔𑂱𑂔𑂱𑂔**, **𑂔𑂱𑂔𑂱𑂔𑂱𑂔**

Rt. **𑂔𑂱** (to hear) changes its special base in **𑂔𑂱𑂔𑂱𑂔** imperat. 3 sing. Parasmai.; **𑂔𑂱𑂔𑂱𑂔**, **𑂔𑂱𑂔𑂱𑂔** imperat, 2 plu. Parasmai.

Rt. **𑂔𑂱** (to do, to make) adds **𑂔** in some of its forms, after gunāting **𑂔** of the special base; e. g., **𑂔𑂱𑂔𑂱𑂔𑂱𑂔** pres. subjunc. 2 sing. Parasmai.; **𑂔𑂱𑂔𑂱𑂔𑂱𑂔** imperf. subjunc. 3 sing. Parasmai.; **𑂔𑂱𑂔𑂱𑂔𑂱𑂔** plu.; **𑂔𑂱𑂔𑂱𑂔𑂱𑂔** imperat. 2 sing. Parasmai.

Rt. **𑂔𑂱** (𑂔 to express the Hom juice, to prepare) inserts **𑂔** in **𑂔𑂱𑂔𑂱𑂔𑂱𑂔** imperat. 2 sing. Atmane.

In some instances of weak forms, the final **𑂔** of the special base becomes lengthened; e. g., **𑂔𑂱𑂔𑂱𑂔𑂱𑂔**, **𑂔𑂱𑂔𑂱𑂔𑂱𑂔**, **𑂔𑂱𑂔𑂱𑂔𑂱𑂔**, **𑂔𑂱𑂔𑂱𑂔𑂱𑂔**...

Paradigms of the Sixth Conjugation.

Root **𑂔𑂱𑂔** to ask—Sixth Class.

Unchangeable special base **𑂔𑂱𑂔𑂱𑂔**

396. Present Tense—Parasmaipada.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1	𑂔𑂱𑂔𑂱𑂔𑂱𑂔		𑂔𑂱𑂔𑂱𑂔𑂱𑂔
Y. 44, 1	𑂔𑂱𑂔𑂱𑂔𑂱𑂔		

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
2	ආභාසයි		ආභාසයි
3	ආභාසයි	ආභාසයි	ආභාසයි

397. Other verbal forms of the same:—

1st Per. Sing.—ආභාසයි Wester. Yt. 5, 50.

1st Per. Plu.—ආභාසාමි (rt. ආභාසාමි to wither);
ආභාසාමි Geld., Y. 10, 15 (rt. ආභාසාමි to let flow).

2nd Per. Plu.—ආභාසාමි you learn; ආභාසාමි you wish;
ආභාසාමි Geld. (Y. 32, 4).

3rd Per. Sing.—ආභාසාමි, ආභාසාමි, ආභාසාමි, ආභාසාමි,
ආභාසාමි, ආභාසාමි, ආභාසාමි, ආභාසාමි-ආභාසාමි,
ආභාසාමි, ආභාසාමි (but ආභාසාමි-ආභාසාමි Vend. 9, 2);
ආභාසාමි, ආභාසාමි-ආභාසාමි, ආභාසාමි, ආභාසාමි Geld.
(also, ආභාසාමි; orig., ආභාසාමි + ආභාසාමි); ආභාසාමි...ආභාසාමි
he flees from. (rt. ආභාසාමි to go).

3rd Per. Du.—ආභාසාමි (Y. 57, 2).

3rd Per. Plu.—ආභාසාමි, ආභාසාමි, ආභාසාමි, ආභාසාමි,
ආභාසාමි, ආභාසාමි; also, ආභාසාමි (they find); ආභාසාමි,
ආභාසාමි, ආභාසාමි-ආභාසාමි, ආභාසාමි, ආභාසාමි;
ආභාසාමි (rt. ආභාසාමි).

398. Present Tense—Atmanepada.

1	ආභාසයි	ආභාසාමි
2	ආභාසයි	
3	ආභාසයි	ආභාසාමි

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
2	နိဿေယေ		မဟာဿေယေ
3	ဗုဿေယေ		တေယေ

403. Other verbal forms of the same:—

1st Per. Sing.—ဧဿေယေတိ, ဧဿေယေ-တိ. Mark ဧတိ
 ဧဿ Wester., ဧဿေယေ Geld. Y. 43, 9 (rt. ဧယေ).

1st Per. Du.—ဧဿေယေ Yt. 15, 40 (rt. ဧယေ to live).

2nd Per. Sing.—နိဿေယေတိ

3rd Per. Sing.—ဗုဿေယေတိ, ဗုဿ, ဗုဗ္ဗ, ဗုဗ္ဗေ, ဗုဗ္ဗေတိ, ဗုဗ္ဗေတိ, ဗုဗ္ဗေ (ဗုဗ္ဗေ Geld.); ဗုဗ္ဗေ, ဗုဗ္ဗေ-တိ (rt. ဗုဗ္ဗေ ဆဒ္ to sit). Mark ဗုဿေယေ (Vend. 18, 30) with the augment ဗ (see para. 296).

3rd Per. Plu.—တေယေ, တေယေ, တေယေ (they wept); တေယေ, တေယေ, တေယေ.

404. Imperfect Tense—Atmanepada.

	<i>Singular.</i>	<i>Plural.</i>
1	နိဿေယေ	မဟာဿေယေ
2	မဟာဿေယေ	ဧဿေယေ
3	မဟာဿေယေ	မဟာဗ္ဗေယေ

405. Other verbal forms of the same:—

1st Per. Sing.—Mark နိဿေယေ (Vend. 2, 2) with the augment ဗ.

2nd Per. Sing.—Mark ဧဿေယေ Wester. (Vend. 2, 1) Thou didst converse.

3rd Per. Sing.—**သဝဏ်ဗုဒ္ဓ**, **သဝဏ်ဗုဒ္ဓါ**, **သဝဏ်ဗုဒ္ဓေ**—**သဝဏ်ဗုဒ္ဓံ**, **သဝဏ်ဗုဒ္ဓိ** (rt. **ဗုဒ္ဓါ** to weep; the affixal **သ** of the class being dropped); **သဝဏ်ဗုဒ္ဓေ** (rt. **ဗုဒ္ဓံ**)

3rd Per. Plu.—**သဝဏ်ဗုဒ္ဓါ** (they wept); **သဝဏ်ဗုဒ္ဓံ** Wester., **သဝဏ်ဗုဒ္ဓံ** Geld. Y. 32, 14 (rt. **သဝဏ်** to enter, to come).

406. Imperfect Subjunctive—Parasmaipada.

3rd Per. Sing.—**သဝဏ်ဗုဒ္ဓံ**, **သဝဏ်ဗုဒ္ဓိ**, **သဝဏ်ဗုဒ္ဓေ**, **သဝဏ်ဗုဒ္ဓံ** Yt. 13, 129 (orig., **သဝဏ်ဗုဒ္ဓံ**); **သဝဏ်ဗုဒ္ဓံ**, **သဝဏ်ဗုဒ္ဓံ**

3rd Per. Plu.—**သဝဏ်ဗုဒ္ဓံ**, **သဝဏ်ဗုဒ္ဓံ** (rt. **သဝဏ်**).

407. Imperative Mood—Parasmaipada.

Singular.

Plural.

1	သဝဏ်ဗုဒ္ဓံ	သဝဏ်ဗုဒ္ဓံ
2	သဝဏ်ဗုဒ္ဓံ	သဝဏ်ဗုဒ္ဓံ
3	သဝဏ်ဗုဒ္ဓံ	သဝဏ်ဗုဒ္ဓံ

408. Other verbal forms of the same:—

1st. Per. Sing.—**သဝဏ်ဗုဒ္ဓံ** I will vie (Justi and Mills).

1st Per. Plu.—**သဝဏ်ဗုဒ္ဓံ**

2nd Per. Sing.—**သဝဏ်ဗုဒ္ဓံ** (Y. 43, 10); **သဝဏ်ဗုဒ္ဓံ** (rt. **သဝဏ်** to rise up). **သဝဏ်ဗုဒ္ဓံ** live thou; **သဝဏ်ဗုဒ္ဓံ** teach thou.

2nd Per. Plu.—**သဝဏ်ဗုဒ္ဓံ** (orig., **သဝဏ်ဗုဒ္ဓံ**)

3rd Per. Sing.—**သဝဏ်ဗုဒ္ဓံ**

3rd Per. Plu.—**သဝဏ်ဗုဒ္ဓံ**, **သဝဏ်ဗုဒ္ဓံ** Wester., **သဝဏ်ဗုဒ္ဓံ** Geld.

409. Imperative Mood—Atmanepada.

Singular.

Plural.

1	သဝဏ်ဗုဒ္ဓံ	သဝဏ်ဗုဒ္ဓံ
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*Singular.**Plural.*2 **မဟာဒမာဓါဓု****မေဃဇမာဓါဓု**3 **မေဃဇမာဓါဓု****မေဃဇမာဓါဓု****410. Other Verbal forms of the same:—**1st Per. Sing.—**မဟာဒမာဓါဓု**

2nd Per. Sing.—**မဟာဒမာဓါဓု**, **မဟာဒမာဓါဓု**—**မဟာ**,
မဟာဒမာဓါဓု...**မဟာ**, also **မဟာဒမာဓါဓု** (Wester.,—) being
 dropped ; see Vend. 2, 3).—Mark **မဟာဒမာဓါဓု** do Thou hear
 (Y. 49, 7) ; **မဟာဒမာဓါဓု**...**မဟာ** Y. 53, 3 (for **မဟာဒမာဓါဓု**
မဟာဒမာဓါဓု; rt. **မဟာဒမာဓါဓု**)

2nd Per. Plu.—**မဟာဒမာဓါဓု** (Y. 45, 1).**411. Potential Mood—Parasmaipada.***Singular.**Dual.**Plural.*1 **မဟာဒမာဓါဓု****မဟာဒမာဓါဓု**2 **မဟာဒမာဓါဓု****မဟာဒမာဓါဓု**3 **မဟာဒမာဓါဓု*****မဟာဒမာဓါဓု****မဟာဒမာဓါဓု****412. Other verbal forms of the same:—**

2nd Per. Sing.—**မဟာဒမာဓါဓု**, **မဟာဒမာဓါဓု**, **မဟာ**
မဟာဒမာဓါဓု, **မဟာဒမာဓါဓု**—**မဟာ**

2nd Per. Plu.—**မဟာဒမာဓါဓု**, **မဟာဒမာဓါဓု**

3rd Per. Sing.—**မဟာဒမာဓါဓု**, **မဟာဒမာဓါဓု**, **မဟာ**,
မဟာဒမာဓါဓု

3rd Per. Plu.—**မဟာဒမာဓါဓု** (rt. **မဟာ**), **မဟာဒမာဓါဓု**,
မဟာဒမာဓါဓု

* See Geld. Y. 12, 5. 6. Compare Sans. **मुह्येत्** (rt. **मुह्ये** to strike).

413. Potential Mood—Atmanepada.

Singular.

Dual.

Plural.

1

ဘုရားရှင်တို့၏အမည်များ

2

بسم الله الرحمن الرحيم

မေတ္တာစာအုပ်

3

— ۱۰۰ —

ကုမ္ပဏီ

١٤٤٥

414. Other verbal forms of the same:—

2nd Per. Sing.—**ܡܢ ܕܡܪܝܬܐ** (Prof. Justi) Yt. 24, 12.

3rd Per. Sing.—*ḥāḥ*, *ḥāḥ*, *ḥāḥ*,
ḥāḥ, *ḥāḥ*, *ḥāḥ*

3rd Per. Du.—**ሕገደድ** (Vend. 8, 10).

3rd Per. Plu.—*ḥayyay*

415. Remarks on some Irregular Roots of the Sixth Class:—

Rt. सुष (Sans. सद् to sit) changes its vowel to ः; e.g.,
सुष-सुषः, सुष-सुषः, सुष-सुषः (also, सुष-सुषः)
 and सुष-सुषः); सुष-सुषः, सुष-सुषः, -सुषः
सुष-सुषः.—Comp. Sans. सिद्धि (rt. सद् to sit).

Roots **କ୍ଷ** (to cut) and **ନ** (to kill, to destroy) insert a penultimate nasal; e.g., **କ୍ଷ୍ମ**, **କ୍ଷ୍ମ**, **କ୍ଷ୍ମ**, &c. **କ୍ଷ୍ମ**, **କ୍ଷ୍ମ**, &c. Comp. Sans. कृन्तति (rt. कृत् to cut; unchangeable special base कृन्त).

Roots **ଶ୍ରୁ** (to hear) and **သ** (to enter, to become) lengthen their vowels; e.g., **သောသောသော** imperat. 2 sing. Atmane.; **ရှေ့သော** plu.; **သောသော** imperf. 3 sing. Atmane.; **သောသောသော**, **သောသော**, **သောသော**, &c.

Rt. **𐬨𐬀𐬎𐬭𐬀** forms **𐬨𐬀𐬎𐬭𐬀𐬎𐬭𐬀** Gâth. (Y. 29, 1) imperf. 2 plu. Atmane.; and, with the prefix **𐬨𐬀**, **𐬨𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬨𐬀** (Vend. 9, 2) pres. 3 sing. Parasmai.

Rt. **𐬨𐬀** (𐬀𐬭 to wish), when preceded by the prefixes **𐬨𐬀𐬎𐬭𐬀** and **𐬨𐬀𐬎𐬭𐬀**, drops its vowel; e.g., **𐬨𐬀𐬎𐬭𐬀𐬨𐬀𐬎𐬭𐬀** (orig., **𐬨𐬀𐬎𐬭𐬀𐬨𐬀𐬎𐬭𐬀**) imperat. 2 plu. Parasmai.; **𐬨𐬀𐬎𐬭𐬀𐬨𐬀𐬎𐬭𐬀**, **𐬨𐬀𐬎𐬭𐬀𐬨𐬀𐬎𐬭𐬀**, &c.

Seventh Conjugation.

416. The verbal forms of roots of the seventh class in the four conjugational tenses and moods are very few. The following are such as are found in the Avestaic writings:—

Roots **𐬨𐬀𐬎𐬭** to know, **𐬨𐬀𐬎𐬭** to find, **𐬨𐬀𐬎𐬭** to empty.

Special strong base **𐬨𐬀𐬎𐬭**, **𐬨𐬀𐬎𐬭**, **𐬨𐬀𐬎𐬭**

Special weak base **𐬨𐬀𐬎𐬭**, **𐬨𐬀𐬎𐬭**, **𐬨𐬀𐬎𐬭**

417. Present Tense—Parasmaipada.

1st Per. Sing.—**𐬨𐬀𐬎𐬭𐬀𐬎𐬭** (rt. **𐬨𐬀𐬎𐬭** to attribute).

3rd Per. Sing.—**𐬨𐬀𐬎𐬭𐬀𐬎𐬭** (rt. **𐬨𐬀𐬎𐬭** to know); **𐬨𐬀𐬎𐬭𐬀𐬎𐬭** (rt. **𐬨𐬀𐬎𐬭** to find, to obtain); **𐬨𐬀𐬎𐬭𐬀𐬎𐬭**, **𐬨𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭** (rt. **𐬨𐬀𐬎𐬭** to empty); see paras. 28-29.

418. Present Subjunctive—Atmanepada.

1st Per. Plu.—**𐬨𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭** (rt. **𐬨𐬀𐬎𐬭**, **𐬨𐬀𐬎𐬭** to know).

Paradigms of the Eighth Conjugation.

Root **𐬨𐬀**, Sans. **𐬀𐬭** to draw—Eighth Class.

Special strong base **𐬨𐬀𐬎𐬭**; Special weak base **𐬨𐬀𐬎𐬭**

419. Present Tense—Parasmaipada.

	<i>Singular.</i>	<i>Plural.</i>
1	જાણેજાણે તનોમિ	જાણેજાણે
2	જાણેજાણે	જાણેજાણે
3	જાણેજાણે	જાણેજાણેજાણે

420. Other verbal forms of the same:—

3rd Per. Sing.—જાણેજાણે, જાણેજાણે (rt. જાણેજાણે multiply).

3rd Per. Plu.—જાણેજાણેજાણે (rt. જાણેજાણે to promote, to increase);
જાણેજાણેજાણેજાણે, જાણેજાણેજાણેજાણે (rt. જાણેજાણે to outrun;
see para. 58).

421. Present Tense—Atmanepada.

	<i>Singular.</i>	<i>Plural.</i>
1	* જાણેજાણે, જાણેજાણે તન્ને	જાણેજાણેજાણે
2	જાણેજાણે	
3	જાણેજાણે	જાણેજાણેજાણે

422. Present Subjunctive—Parasmaipada.

1st Per. Sing.—જાણેજાણે...જાણેજાણે (Y. 19, 7.) I will draw (his ' soul) off...—(the personal termination is dropped).

423. Imperfect Tense—Parasmaipada.

	<i>Singular.</i>	<i>Plural.</i>
1	જાણેજાણે	જાણેજાણે
2	જાણેજાણે અતનોમિ	જાણેજાણે
3	જાણેજાણે	જાણેજાણે

* યા is euphonically inserted.—Compare. જાણેજાણે; see para. 58.

424. Imperfect Tense—Atmanepāda.

*Singular.**Plural.*

- | | | |
|---|--------|--------|
| 1 | ଅତନ୍ତି | ଅତନ୍ତି |
| 2 | ଅତନ୍ତି | ଅତନ୍ତି |
| 3 | ଅତନ୍ତି | ଅତନ୍ତି |

425. Imperative Mood—Parasmaipada.

*Singular.**Plural.*

- | | | |
|---|--------|--------|
| 1 | ଅତନ୍ତି | ଅତନ୍ତି |
| 2 | ଅତନ୍ତି | ଅତନ୍ତି |
| 3 | ଅତନ୍ତି | ଅତନ୍ତି |

426. Imperative Mood—Atmanepāda.

*Singular.**Plural.*

- | | | |
|---|--------|--------|
| 1 | ଅତନ୍ତି | ଅତନ୍ତି |
| 2 | ଅତନ୍ତି | ଅତନ୍ତି |
| 3 | ଅତନ୍ତି | ଅତନ୍ତି |

427. Potential Mood—Parasmaipada.

*Singular.**Plural.*

- | | | |
|---|--------|--------|
| 1 | ଅତନ୍ତି | ଅତନ୍ତି |
| 2 | ଅତନ୍ତି | ଅତନ୍ତି |
| 3 | ଅତନ୍ତି | ଅତନ୍ତି |

428. Potential Mood—Atmanepāda.

*Singular.**Plural.*

- | | | |
|---|--------|--------|
| 1 | ଅତନ୍ତି | ଅତନ୍ତି |
| 2 | ଅତନ୍ତି | ଅତନ୍ତି |
| 3 | ଅତନ୍ତି | ଅତନ୍ତି |

* Similarly, ଅତନ୍ତି Vend. 18, 70 (rt. ଅତନ୍ତି to slay).

† See ଅତନ୍ତି Y. 19, 7.

Paradigms of the Ninth Conjugation.

Rt. 𐤀𐤍 to bless, to love—Ninth Class.

Unchangeable special base 𐤀𐤍

429. Present Tense—Parasmaipada.

Singular.

Plural.

1 𐤀𐤍𐤁 𐤀𐤍𐤁 (Yt. 12, 3)

2 𐤀𐤍𐤁𐤁 𐤀𐤍𐤁𐤁

3 𐤀𐤍𐤁𐤁𐤁 𐤀𐤍𐤁𐤁𐤁

430. Other verbal forms of the same:—

1st Per. Sing.—𐤀𐤍𐤁 Vend. 18, 31 (rt. 𐤀𐤍, Sans. 𐤀 to bear offspring).

1st Per. Plu.—𐤀𐤍𐤁𐤁𐤁 Geld., 𐤀𐤍𐤁𐤁𐤁 Wester. (Y. 38, 4)—substituting 𐤁 for 𐤀—the characteristic mark of the

2nd Per. Sing.—𐤀𐤍𐤁 Vend. 18, 30. [class.]

3rd Per. Sing.—𐤀𐤍𐤁𐤁𐤁, 𐤀𐤍𐤁𐤁𐤁, 𐤀𐤍𐤁𐤁𐤁𐤁
Y. 10, 13; 𐤀𐤍𐤁𐤁𐤁𐤁𐤁 Wester., 𐤀𐤍𐤁𐤁𐤁𐤁𐤁
Geld. Yt. 10, 143; 𐤀𐤍𐤁𐤁𐤁𐤁𐤁 Wester., 𐤀𐤍𐤁𐤁𐤁𐤁𐤁
𐤀𐤍𐤁 Geld. Yt. 10, 68.

[shave off.]

3rd Per. Plu.—𐤀𐤍𐤁𐤁𐤁𐤁𐤁 (Justi); rt. 𐤀𐤍𐤁𐤁𐤁 to

431. Present Tense—Atmanepada.

Singular.

Plural.

1 * 𐤀𐤍𐤁𐤁 𐤀𐤍𐤁𐤁𐤁

2 𐤀𐤍𐤁𐤁𐤁 𐤀𐤍𐤁𐤁𐤁

3 𐤀𐤍𐤁𐤁𐤁𐤁 𐤀𐤍𐤁𐤁𐤁𐤁

* Similarly, 𐤀𐤍𐤁𐤁𐤁, 𐤀𐤍𐤁𐤁𐤁; 𐤀𐤍𐤁𐤁𐤁𐤁𐤁 I fight against.

432. Present Subjunctive—Atmanepada.

1st Per. Sing.—**ሰላሳ** Y. 49, 12.

3rd Per. Sing.—**ሰላሳለላ** Wester. (Vend. 9, 47) instead of the 1st Per. Sing.

3rd Per. Plu.—**ሰላሳለላለላ** (rt. **ሰላሳ** to cover).

433. Imperfect Tense—Parasmaipada.

Singular.

Plural.

1 **ሰላሳለላ**

ሰላሳለላለላ

2 **ሰላሳለላለላ**

ሰላሳለላለላለላ

3 **ሰላሳለላለላ**

ሰላሳለላለላለላ

434. Other verbal forms of the same:—

1st Per. Sing.—**ሰላሳለላለላ** Vend. 22, 1 (rt. **ሰላሳ** to make).

2nd Per. Sing.—**ሰላሳለላ** (Y. 46, 14); **ሰላሳለላ** (Y. 44, 6) Justi.

435. Imperfect Tense—Atmanepada.

Singular.

Plural.

2 **ሰላሳለላለላ**

ሰላሳለላለላለላ

3 * **ሰላሳለላለላ**

ሰላሳለላለላለላ

436. Imperfect Subjunctive—Parasmaipada:

3rd Per. Sing.—**ሰላሳለላለላ**, **ሰላሳለላለላ**, **ሰላሳለላለላ** Geld. Y. 10, 5.

3rd Per. Plu.—**ሰላሳለላለላለላ** (rt. **ሰላሳለላለላ** to lift up).

437. Imperfect Subjunctive—Atmanepada.

3rd Per. Sing.—**ሰላሳለላለላ** Y. 30, 6 (rt. **ሰላሳ** to choose).

* Similarly, **ሰላሳለላለላለላ**; **ሰላሳለላለላለላ** (rt. **ሰላሳ** to confess oneself) → the radical vowel is dropped.

438. Imperative Mood—Parasmaipada.

	<i>Singular.</i>	<i>Plural.</i>
1	လုပ်လေ	လုပ်လေ
2	လုပ်လေ	လုပ်လေ
3	လုပ်လေ	လုပ်လေ

439. Other verbal forms of the same:—

2nd Per. Sing.—လုပ်လေ Y. 28, 11 (rt. လုပ် to fill up).

3rd Per. Sing.—လုပ်လေ Y. 10, 1; also, လုပ်လေ Y. 10, 1 (rt. လုပ် to dwell).

3rd Per. Plu.—လုပ်လေ Yt. 13, 157.

440. Imperative Mood—Atmanepada.

	<i>Singular.</i>	<i>Plural.</i>
1	လုပ်လေ	လုပ်လေ
2	လုပ်လေ	လုပ်လေ
3	လုပ်လေ	လုပ်လေ

441. Other verbal forms of the same:—

1st Per. Sing.—လုပ်လေ (rt. လုပ် to fight).

2nd Per. Sing.—လုပ်လေ (rt. လုပ် to shave off).

442. Potential Mood—Parasmaipada.

	<i>Singular.</i>	<i>Plural.</i>
1	လုပ်လေ	လုပ်လေ
2	လုပ်လေ	လုပ်လေ
3	လုပ်လေ	လုပ်လေ

443. Other verbal forms of the same:—

1st Per. Plu.—**ममङ्गमङ्ग** Y. 28, 9. Observe the insertion of **म** before the characteristic mark of the class; rt. **मङ्ग** to anger, to provoke. (The same might be taken as a denominative verb.)

3rd Per. Sing.—**मङ्गमङ्ग** (Insti); rt. **मङ्ग** to select.

3rd Per. Plu.—**मङ्गमङ्गमङ्ग** Yt. 8, 58.

444. Potential Mood—Atmanepada.

Singular.

Plural.

1

मङ्गमङ्गमङ्ग

2

ममङ्गमङ्गमङ्ग

मङ्गमङ्गमङ्ग

3

ममङ्गमङ्गमङ्ग

Other forms of 3rd Per. Sing.—**मङ्गमङ्गमङ्ग**, **मङ्गमङ्गमङ्ग** (orig., **मङ्ग** + **म** + **मङ्ग** + **मङ्ग**)

445. Paradigms of the Tenth Conjugation.

It should be borne in mind that the verbal forms of roots of the tenth class are equally applicable to causals derived from the same roots. In Sanskrit the conjugation of the causal agrees almost entirely with the conjugation of the roots of the tenth class; e. g., rt. **चुर** (10th cl.) to steal; **चोरयति** he steals (pres. 3 sing. Parasmai); **चोरयति** he causes to steal (pres. 3 sing. caus. Parasmai). Moreover, the verbal forms in the four conjugational tenses and moods given directly below the paradigms are not all of the tenth class, many of them being causals; e. g., **मङ्गमङ्गमङ्ग** caus. (rt. **मङ्ग** 5th cl.); **मङ्गमङ्गमङ्ग** caus. (rt. **मङ्ग** 6th cl.); **मङ्गमङ्गमङ्ग** caus. (rt. **मङ्ग** 1st cl.), &c.

Root मङ्ग (Sans. **छिन्द्**, **छिद्**) to cut, to break asunder—Tenth Class.

Unchangeable special base **मङ्गमङ्गमङ्ग**

446. Present Tense—Parasmaipada.

*Singular.**Plural.*

- | | | |
|---|--------------|--------------|
| 1 | သက်သက်သက်သက် | သက်သက်သက်သက် |
| 2 | သက်သက်သက်သက် | သက်သက်သက်သက် |
| 3 | သက်သက်သက်သက် | သက်သက်သက်သက် |

447. Other verbal forms of the same:—

1st Per. Sing.—သက်သက်သက်သက်, သက်သက်သက်သက် Yt. 5, 63.
 (rt. သက်သက် to attain); သက်သက်သက်, သက်သက်သက် Wester.—
 an abridged form of သက်သက်သက် (rt. သက် to disappear).

1st Per. Plu. သက်သက်သက်သက်, သက်သက်သက်သက်
 Y. 41, 1; သက်သက်သက်သက် Y. 35, 7.

2nd Per. Sing.—သက်သက်သက်, သက်သက်သက်

2nd Per. Plu.—သက်သက်သက် (Yt. 13, 38).

3rd Per. Sing.—သက်သက်သက်သက် (Geld.) Yt. 10, 18, 28;
 သက်သက်သက်သက်, သက်သက်သက်သက်, သက်သက်သက်...သက်သက်
 သက်သက်, သက်သက်သက် (rt. သက်). သက်သက်သက် he causes (me)
 to ponder (rt. သက်); သက်သက်သက် he orders or fixes (caus. of
 သက်-သက် သက်-သက်); သက်သက်သက် he frightens; caus. of သက်သက်;
 သက်သက်သက် (caus. of သက်); သက်သက်သက် (Wester.),
 သက်သက်သက် (Geld.) Yt. 8, 9 he makes (them) flow
 (caus.) သက်သက်သက်, Y. 43, 6 (rt. သက်); သက်သက်သက်

3rd Per. Du.—သက်သက်သက် Y. 10, 3 (rt. သက် to grow).

3rd Per. Plu.—သက်သက်သက်သက် (Geld.); သက်သက်သက်သက်,

452. Imperfect Tense—Parasmaipada.

	<i>Singular.</i>	<i>Plural.</i>
1	မကောမ္ဘောသမ္ဘော	မကောမ္ဘောသမ္ဘော
2	မကောမ္ဘောသမ္ဘော	မကောမ္ဘောသမ္ဘော
3	မကောမ္ဘောသမ္ဘော	မကောမ္ဘောသမ္ဘော

453. Other verbal forms of the same:—

1st Per. Sing.—မကောမ္ဘောသမ္ဘော, မကောမ္ဘောသမ္ဘော

1st Per. Plu.—မကောမ္ဘောသမ္ဘော (Wester.) Yt. 24, 32.

3rd Per. Sing.—မကောမ္ဘောသမ္ဘော

3rd Per. Sing.—မကောမ္ဘောသမ္ဘော caus. (rt. မကောမ္ဘော) to sit down); မကောမ္ဘောသမ္ဘော, မကောမ္ဘောသမ္ဘော (Geld.); မကောမ္ဘောသမ္ဘော (with the temporal augment မ).—Mark မကောမ္ဘောသမ္ဘော caus. (rt. မကောမ္ဘော).

3rd Per. Du.—မကောမ္ဘောသမ္ဘော Yt. 13, 78; rt. မကောမ္ဘော Ved. မကောမ္ဘော to overcome.

3rd Per. Plu.—မကောမ္ဘောသမ္ဘော, မကောမ္ဘောသမ္ဘော, မကောမ္ဘောသမ္ဘော (မကောမ္ဘော) they showed (the paths).

454. Imperfect Tense—Atmanepada.

	<i>Singular.</i>	<i>Plural.</i>
1.	မကောမ္ဘောသမ္ဘော	မကောမ္ဘောသမ္ဘော
2.	မကောမ္ဘောသမ္ဘော	မကောမ္ဘောသမ္ဘော
3.	မကောမ္ဘောသမ္ဘော	မကောမ္ဘောသမ္ဘော

455. Other Verbal forms of the same:—

3rd Per. Sing.—မကောမ္ဘောသမ္ဘော (caus.) Yt. 13, 89; မကောမ္ဘောသမ္ဘော, မကောမ္ဘောသမ္ဘော he established (rt. မကောမ္ဘော); မကောမ္ဘောသမ္ဘော Geld. Y. 44, 20 (rt. မကောမ္ဘော) to grow, to flourish).

3rd Per. Sing.—**၍** **ရလေသော** **အားဖြင့်** **မူကား** let (him)

466. Verbs that are conjugated both in the Parasmaipada and the Atmanepada.

(to carry) 1st cl. ; (to sit) 2nd cl. ; (to go) 2nd cl. ; (to go) ; (to wish) 6th cl. ; (to do) 5th cl. ; (to eat, to drink) 1st. cl. ; (to rule) 1st cl. ; (to hold) ; (to smite) 2nd cl. ; (to hold, to support) ; (to fasten) 1st cl. ; (to give, to create) 3rd cl. ; (to rush forth) 1st cl. ; (to perish, to be lost) 4th cl. ; (to protect) 2nd cl. ; (to ask) 6th cl. ; (to grant, to bestow) 1st cl. ; (to be) 1st cl. ; (to carry) 1st cl. ; (to speak) 2nd cl. ; (to grow) ; (to grow) 4th cl. ; (to speak) 3rd cl. ; (to carry, to bear) 1st cl. ; (to work) 4th cl. ; (to stand) 3rd cl. ; (to bathe, to wash) 4th cl. ; (to hear) 5th cl.

Roots that form their special base in two or more ways.

467. Verbal forms having the same root and signification belong, in several instances, to more than one class in the conjugational tenses and moods. *E. g.*

(to do)—(to do) 5th class, imperat. 2nd sing. Parasmai.; (to do) 2nd cl., imperat. 2nd sing. Atmanep. [6th cl.

(to dwell)—(to dwell) 2nd cl. ; (to dwell), (to dwell) (to hide, to protect)—(to hide) 1st cl. ; (to hide) 6th cl. (to seize, to take hold of, to get)—(to seize) 9th cl. ; (to seize) 6th cl.

(to cut, to pare off)—(to cut) 2nd cl. ; (to cut) 6th cl.

ଦ୍ର to give, to make, to place—ଦ୍ରାୟ, ଦ୍ରାୟ, ଦ୍ରାୟ

2nd cl. ; ଦ୍ରାୟ, ଦ୍ରାୟ 3rd cl. , &c. [2nd cl.

ଦ୍ର to fashion—ଦ୍ରାୟ 1st cl. ; ଦ୍ରାୟ, ଦ୍ରାୟ

ଦ୍ର to discern—ଦ୍ରାୟ pres. 2nd plu. Parasmai. 1st cl. ; ଦ୍ରାୟ pot. 3rd sing. Parasmai., ଦ୍ରାୟ pot. 3rd sing. Atmane. 9th cl.

ଦ୍ର to deceive—ଦ୍ରାୟ 1st cl. ; ଦ୍ରାୟ (Gâth.) 5th cl. ; imperf. 3rd sing. Atmane. Comp. Sans. ଦ୍ର 1st cl. special base ଦ୍ର ; 5th cl., special base ଦ୍ର.

ଦ୍ର to protect—ଦ୍ରାୟ, ଦ୍ରାୟ 2nd cl. ; ଦ୍ରାୟ 4th cl.

ଦ୍ର to remember, to recite—ଦ୍ରାୟ 1st cl. ; ଦ୍ରାୟ (pres. partic. Parasmai. nom. plu.) 3rd cl. ; ଦ୍ରାୟ (pot. 3rd sing. Parasmai.) 2nd cl.

ଦ୍ର to join.—ଦ୍ରାୟ, ଦ୍ରାୟ (pres. 1st sing. Parasmai.) 1st cl. ; ଦ୍ରାୟ 2nd cl. ; ଦ୍ରାୟ 4th cl.

ଦ୍ର to smite, to kill—ଦ୍ରାୟ 1st cl. ; ଦ୍ରାୟ 8th cl.

ଦ୍ର, Sans. ଦ୍ର to strew, to spread—ଦ୍ରାୟ 5th cl. ; ଦ୍ରାୟ, ଦ୍ରାୟ 9th cl. [5th cl.

ଦ୍ର to look into—ଦ୍ରାୟ 4th cl. ; ଦ୍ରାୟ, ଦ୍ରାୟ

ଦ୍ର to hear—ଦ୍ରାୟ, ଦ୍ରାୟ 2nd cl. ; ଦ୍ରାୟ 5th cl.

ଦ୍ର to sit—ଦ୍ରାୟ, ଦ୍ରାୟ 6th cl. ; ଦ୍ରାୟ 2nd cl., &c.

ଦ୍ର to dig—ଦ୍ରାୟ, ଦ୍ରାୟ 1st cl. ; ଦ୍ରାୟ, ଦ୍ରାୟ 2nd cl.

Compare Sans. rt. $\sqrt{\text{yuj}}$ (to join), which belongs both to the second and to the ninth class ; rt. $\sqrt{\text{gac}}$ (to go) belongs to the first and to the fourth class.

468. The same root, when it has different significations, belongs to different classes.

E. g.

$\sqrt{\text{budh}}$, जागर to be awake—3rd cl. ; *e. g.*, $\sqrt{\text{budh}}$;
 $\sqrt{\text{budh}}$ to sing, to praise—2nd cl. ; *e. g.*, $\sqrt{\text{budh}}$.

$\sqrt{\text{chak}}$ to choose, to select—9th cl. ; *e. g.*, $\sqrt{\text{chak}}$;
 atone for, to pay the penalty for—3rd cl. ; *e. g.*, $\sqrt{\text{chak}}$.

$\sqrt{\text{bhish}}$, Sans. नश्व to be extinct or vanished—4th cl. ; *e. g.*,
 $\sqrt{\text{bhish}}$;
 $\sqrt{\text{bhish}}$ to obtain, to find—1st cl. ; *e. g.*, $\sqrt{\text{bhish}}$.

$\sqrt{\text{dhan}}$ to fight against—9th cl. ; *e. g.*, $\sqrt{\text{dhan}}$;
 fulfilled, to cross—10th cl. ; *e. g.*, $\sqrt{\text{dhan}}$.

$\sqrt{\text{dhan}}$ to carry—1st cl. ; *e. g.*, $\sqrt{\text{dhan}}$, $\sqrt{\text{dhan}}$, &c.— $\sqrt{\text{dhan}}$;
 to cut, to shave off—9th cl. ; *e. g.*, $\sqrt{\text{dhan}}$ Wester.

$\sqrt{\text{dhan}}$ to find—6th cl. ; *e. g.*, $\sqrt{\text{dhan}}$;
 $\sqrt{\text{dhan}}$ &c.— $\sqrt{\text{dhan}}$ to be found, to happen, 7th cl. ; *e. g.*,
 $\sqrt{\text{dhan}}$ = $\sqrt{\text{dhan}}$ + $\sqrt{\text{dhan}}$

$\sqrt{\text{dhan}}$ to hear—5th cl. ; *e. g.*, $\sqrt{\text{dhan}}$;
 partic. Parasmai. instr. sing.— $\sqrt{\text{dhan}}$, Sans. $\sqrt{\text{yuj}}$, $\sqrt{\text{yuj}}$ to pass, to go—
 1st cl. ; *e. g.*, $\sqrt{\text{yuj}}$ pres. partic. gen. sing. Vend. 7, 27.

$\sqrt{\text{dhan}}$ to beget—9th cl. ; *e. g.*, $\sqrt{\text{dhan}}$;
 the Hom jnice, 5th cl. ; *e. g.*, $\sqrt{\text{dhan}}$;

469. A few roots are used both transitively as well as intransi-

tively. *E. g.*, **ଜନ୍ମ** (trans.) to beget, to bring forth ; *e. g.*,
ଜନ୍ମାୟାସି, ଜନ୍ମାସି — **ଜନ୍ମ** (intrans.) to be born (**ଜନ୍ମାୟାସି**)
ମାୟ, ଯୁକ୍ତାୟ, ଯୁକ୍ତାୟ (trans.) to lead, to urge, to incite ;
e. g., **ଯାୟୁକ୍ତାୟ** Wester., **ଯାୟୁକ୍ତାୟ** — **ମାୟ, ଯୁକ୍ତାୟ**
 (intrans.) to follow ; *e. g.*, **ଯାୟୁକ୍ତାୟ, ଯାୟୁକ୍ତାୟ... ଯାୟ**

Non-Conjugational Tenses and Moods.

470. Having given in the preceding pages the inflected forms of primitive verbs in the four conjugational tenses and moods, we now proceed with the verbal forms of the non-conjugational tenses and moods, which are, as aforesaid, the future, the perfect, the aorist and the precativ or benedictive. The rules for the formation of these tenses and moods apply to all primitive roots.

The Future Tense.

The future tense in Avesta is formed in two ways :—

471. (1) The third persons singular, dual and plural both in the Parasmaipada and the Atmanepada are expressed by the nominatives singular, dual and plural of the masculine gender of a noun ending in **ଜା** and implying agency (nomen agentis). The nominative of the singular ends in **ଜା**. Sans. **ज्ञा**, the nominative of the dual in **जौ** Sans. **ज्ञातौ**, and the nominative of the plural in **ज्ञाव** Sans. **ज्ञावस्**. *E. g.*, **जाय** he will protect, lit. he is a protector. Similarly, **जौ** they two will protect ; **ज्ञाव** they (implying more than two) will protect. The same rule equally holds good in Sanskrit ; *e. g.*, from rt. **नी** to lead, we have **नेता**, he will lead ; **नेतारौ**, they both will lead ; **नेतारस्** they (implying more than two) will lead.

In the first and second persons singular, dual and plural **जा** Sans. **ज्ञा** is compounded with the corresponding persons of the

present of the verb ७५ Sans. अस् to be. This is called the **Periphrastic Future**.* *E. g.*

१७५ + १७५ = १७५७५ I will protect; १७५ + १७५ = १७५७५ we will protect; १७५ + १७५ = १७५७५ you will protect. Similarly, in Sanskrit नेता + अस्मि = नेतास्मि I will lead; नेता + असि = नेतासि thou wilt lead; नेता + स्मः = नेतास्मः we will lead; नेता + स्य = नेतास्य you will lead, &c.—all in the Parasmaipada. These forms are very rare in the Avesta texts. Mark the following sentence:—

१७५७५ ७७५ १७५७५ ७७५७५ १७५७५
१७५७५...७७५७५-१७५७५ १७५७५ ७७५७५-७७५
७७५७५ it will destroy Aeshma, it will destroy Naçu,...it will destroy Pairika, &c. (Vend. 11, 12).

472. (2) The future is in many cases formed by adding १७५ or १७५ Sans. स्य (changeable to १७५ or १७५ Sans. स्म) to the root, the vowel of which generally becomes gunated, and to the base formed in this manner, the personal terminations of the conjugational tenses and moods are attached. This is called the **Simple Future**. *E. g.*

Note.—In Sanskrit the personal terminations of the present tense only are subjoined to the base; *e. g.*, दास्यामि, दास्यसि, दास्यति (rt. दा to give).

473. Future Present—Parasmaipada.

1st Per. Sing.—१७५७५ (rt. ७७५); १७५७५ (rt. ७७५); १७५७५ (rt. ७७५)—all Gāthā forms; and as is occasionally the case, the personal termination १७५ is dropped.

In some rare instances, the intermediate ३ or ४ (Sanskrit ३) is inserted between the root and the characteristic mark of the future;

* Comp. Professor Benfey's Sans. grammar, 2nd Ed., p. 130.

e. g., **အညွန့်အညွန့်** Wester., **အညွန့်အညွန့်** Geld. (Y. 28, 1)

I shall propitiate (rt. **အညွန့်**) Comp. Sans. गमिष्यति (rt. गम);
 महीष्यति (rt. मही).

3rd Per. Sing.—**အလာမလာမလာ**; **အလာမလာမလာ** (rt. **အလာမ**)
အလာမလာမလာ he shall come (rt. **အလာမ**); **အလာမလာမလာ** he shall
 utter (rt. **အလာမ**); **အလာမလာမလာ** (rt. **အလာမ** to smite)—all Gāthā

3rd Per. Plu.—**အလာမလာမလာ** (rt. **အလာမ**) [forms.]

474. Future Present—Atmanepada.

1st Per Sing.—**အလာမလာမလာ**, **အလာမလာမလာ**, **အလာမလာမလာ**...**အလာမ**

2nd Per. Sing.—**အလာမလာမလာ**...**အလာမ** (orig., **အလာမ** + **အလာမလာမလာ**);
အလာမလာမလာ Geld. (Y. 28, 8). [**အလာမ**]

3rd Per. Sing.—**အလာမလာမလာ**; **အလာမလာမလာ**; rt.

3rd Per. Plu.—**အလာမလာမလာ** (rt. **အလာမ**); **အလာမလာမလာ**
 (rt. **အလာမ** to squeeze, to pound).

475. Future Present Subjunc.—Parasmai.

3rd Per. Sing.—**အလာမလာမလာ** (rt. **အလာမ** to perish).

476. Future Present Subjunc.—Atmane.

1st Per. Sing.—**အလာမလာမလာ** **အလာမလာ** I shall regard Thee (rt.
အလာမ); **အလာမလာမလာ** I shall conciliate (rt. **အလာမ**)

2nd Per. Sing.—**အလာမလာမလာ** Wester. (rt. **အလာမ** to bestow).

477. Future Imperfect—Parasmaipada.

1st Per. Plu.—**အလာမလာမလာ** Y. 70, 4 (orig., **အလာမလာမလာ**; rt.
အလာမ to obtain).

3rd Per. Sing.—**အလာမလာမလာ**...**အလာမ** (rt. **အလာမ** to see);
အလာမလာမလာ (rt. **အလာမ** to lead); **အလာမလာမလာ** (rt. **အလာမ** to smite).

The reduplicated perfect is formed by suffixing the following personal terminations to the reduplicated base. The reduplication of the base is effected according to the rules given at p. 168 *et seq.*

483. "Strong and weak forms.—The base of the reduplicated perfect has often two forms, a strong base and a weak base. The strong base is used in the strong forms, the weak base in the weak forms. The strong forms are the three persons of the singular in the Parasmaipada; the remaining forms of the Parasmaipada and all the forms of the Atmanepada are weak*." In the strong base the radical vowel is changed to its guṇa equivalent, rarely, to its vṛiddhi form. Comp. Sans. Rt. बिद् to split; strong base बिभेद्; weak base बिभिद्; e. g., बिभेद् 1st per. sing. Parasmai. बिभिदे 1st per. sing. Atmane.

484. Personal Terminations of the Perfect Tense—Parasmaipada.

Singular.	Dual.	Plural.
1 ॐ अ		ॐ ण
2 † ॐ ण		ॐ अ
3 ॐ अ	ॐ ण	{ ॐ ण, ॐ ण, ॐ ण; ॐ (seldom) णः

485. Personal Terminations of the Perfect Tense—Atmanepada.

Singular.	Dual.	Plural.
1 ॐ ण		
2 ॐ ण, ॐ ण		
3 ॐ ण	ॐ ण भाते	ॐ ण

The following are some notable instances of the reduplicated perfect as met with in the Avestaic writings:—

486. Perfect Tense—Parasmaipada.

1st. Per. Sing.—ॐ ण (rt. ॐ ण); ॐ ण (rt. ॐ ण); ॐ ण...ॐ ण (rt. ॐ ण); ॐ ण (rt. ॐ ण); ॐ ण (rt. ॐ ण).

* Vide Dr. Kielhorn's Sanskrit grammar, 3rd Edition, p. 113.

† Sometimes, though rarely, ॐ ण (see ॐ ण p. 239).

3rd Per. Dual.— अदामात् Y. 30, 3 (rt. अद)

3rd Per. Plu.— अदामात् Y. 49, 4.

[give).

Compare Sans. अदाम्, अदात्, अदात्, अदाम, अदात्, &c. (rt., दा to

492. Root-Aorist—Atmanepada.

1st. Per. Sing.— अदाम (rt. अद)

1st Per. Plu.— अदामात् (rt. अद to choose).

2nd Per Sing.— अदामात् Geld. (rt. अद); अदामात् (rt. अद to give).

3rd Per. Sing.— अदामात् (rt. अद); अदामात् - अदामात् (Geld. अदामात्); अदामात् , अदामात् (rt. अद); अदामात् , अदामात् (rt. अद); अदामात्

493. In the second form of the Aorist the personal terminations are subjoined to a base formed from the root by the addition of अ . This is called the अ-अ -Aorist. E. g.

494. अ-अ -Aorist—Parasmaipada.

1st Per. Sing.— अदामात् (originally, $\text{अ} + \text{अ} + \text{अद}$; rt. अद to be); e. g., अदामात् अदामात् (see Vend. 18, 29)—a sort of a compound or periphrastic aorist. अदामात् (rt. अद to seize).

3rd Per. Sing.— अदामात् ; अदामात् (orig., अदामात् ; rt. अद to do). Professor Justi takes it as an abridged form of Sans. अचकत—a reduplicated aorist.

3rd Per. Plu.— अदामात् (orig., $\text{अ} + \text{अ} + \text{अद}$); e. g., अदामात् (Vend. 19, 23, 25)—a sort of compound or periphrastic aorist.

Compare Sans. अदामात्, अदामात्, अदामात्, अदामात्, अदामात्, अदामात् (rt. अद to pour).

495. The base of the third kind of the Aorist is formed by adding ७ or ७ (convertible to ७ or ७) to the root, the vowel of which is occasionally gunated. This is called the ७-Aorist, corresponding to the Sibilant-Aorist in Sanskrit. *E. g.*

496. ७-Aorist—Parasmaipada.

3rd Per. Sing.—७७७७७७ Geld. Y. 48, 2 (rt. ७ to smite); ७७७७७७ (rt. ७ to lead).—Mark the change of ७ to ७ after ७, according to para. 45.

3rd Per. Plu.—७७७७७७ Geld., ७७७७७ Wester. (rt. ७)

Compare Sans. ७७७७ ७७७७ (rt. ७ to lead).—Mark the change of ७ to ७ being preceded by ७.

497. ७-Aorist—Atmanepada.

1st Per. Sing.—७७७७७७ Geld., ७७७७७ Wester. (rt. ७ to think); ७७७७...७७७ (rt. ७ to give);

3rd Per. Sing.—७७७७७ (orig., ७७ + ७ + ७७; rt. ७ to think).—Observe the variation of ७ to ७ after ७.

498. In the fourth form of the Aorist, the root is reduplicated* before the personal terminations of the imperfect are added. In several cases the union-vowel ७ is inserted before the termination. The radical vowel is gunated in the strong forms, i. e., the three persons of the singular in the Parasmaipada. *E. g.*

499. Reduplicated Aorist—Parasmaipada.

2nd Per. Sing.—७७७७७७७ (rt. ७७)

3rd Per. Sing.—७७७७७७७ (rt. ७७७); ७७७७७७ (rt. ७७); ७७७७७७७ (rt. ७७).—Mark the gunating of the vowel of the reduplicative syllable in the last word.

* For the rules of reduplication, see pp. 168-178.

one is formed by reduplication, the other by reduplication and the suffix च; e. g., (1) जंगम्, (2) जंगम्ब (rt. गम् to go).

504. Present Tense—Parasmaipada.

1st Per. Sing.—**ममामि** (Y. 32, 15) I will certainly destroy (rt. **म**-**मि**)

1st Per. Pln.—**ममामहे** (Y. 58, 4 (rt. **मि** to offer).

Note.—In this instance the vowel of the reduplicative syllable, and not the radical vowel, is gunated. Comp. Sans. Parasmaipada Frequentative Base नेनी (rt. नी to lead), होतु (rt. तु to agitate).

3rd Per. Plu.—**ममामहे** Geld. (rt. **म** to wound); **ममामहे** (rt. **म** to beget); **ममामहे** (rt. **म**)

Subjunc. 3rd Per. Sing.—**ममामहे** (rt. **म** to fill, to promote).

505. Present Subjunctive—Atmanepada.

3rd Per. Sing.—**ममामहे** Geld. (orig., **ममामामहे**; rt. **म**)

506. Imperfect Tense—Parasmaipada.

3rd Per. Sing.—**ममामहे** (rt. **म** to drive away); **ममामहे** (rt. **म** to smite); **ममामहे** (rt. **म** to bewail).

Subjunc. 3rd Per. Sing.—**ममामहे** (rt. **म**, Sans. **म** to injure, to do harm).

Subjunc. 3rd Per. Plu.—**ममामहे** (rt. **म** to wound).

507. Imperative Mood—Parasmaipada.

3rd Per. Sing.—**ममामहे** he will protect (rt. **म**; reduplic. **ममामहे**; **ममामहे** + **म**)

508. Potential Mood—Parasmaipada.

1st Per. Sing.— गच्छामि...सि Yt. 8, 11 (rt. गच्छ to go); गच्छामि (rt. गच्छ); गच्छामि...मि Y. 8, 24 (rt. गच्छ)

2nd Per. Sing.— गच्छामि...मि Y. 9, 26 (rt. गच्छ , Ved. गच्छ to be able, to have power).

3rd Per. Sing.— गच्छामि...मि Vend. 18, 38 (rt. गच्छ to tear); गच्छामि...मि Yt. 13, 13 (rt. गच्छ to smite).

509. Potential Mood—Atmanepada.

1st Per. Plu.— गच्छामि...मि (rt. गच्छ) Y. 28, 5.

Desiderative Verbs.

510. The desiderative verb indicates, that the agent wishes or is about to perform the action or to undergo the state expressed by the root or the derivative base.*

The base is formed by the reduplication of the root (according to the rules laid down at pp. 168-173) and by adding the syllable सु Sans. स (convertible to सु Sans. ष). Sanskrit strictly follows the same rule; e. g.; भूषु to wish to be (rt. भू to be). In some instances, however, the intermediate इ is inserted before ष ; e. g., विविषु to wish to know (from विद् to know).

511. Present Tense—Parasmaipada.

3rd Per. Plu.— जीवामि...मि (rt. जीव , Sans. जीव to live).

512. Present Tense—Atmanepada.

2nd Per. Plu.— गच्छामि...मि Geld. (Y. 48, 7) you desire to hold fast (rt. गच्छ).

Subjunc. 3rd Per. Sing.— गच्छामि...मि (rt. गच्छ , Ved. गच्छ to be brisk, to look about for); गच्छामि...मि (rt. गच्छ to empty); गच्छामि...मि (rt. गच्छ to kill).

* Comp. Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 186.

𑂣𑂗𑂣𑂱𑂣𑂱 he will parch (our meadows) with draught
subjunc. (from 𑂣𑂗𑂣𑂱 draught; orig., 𑂣𑂗 + 𑂣𑂱, see
para. 58).

𑂣𑂱𑂣𑂱𑂣𑂱 (Geld.) I shall hear (from 𑂣𑂱𑂣𑂱 obedience).
The same form may be taken in the fut. imperat.

516. The second class of denominatives consists of those forms
which add the suffix 𑂣 to the crude base of a noun, the final
vowel of which is gunated; e. g., 𑂣𑂱𑂣𑂱𑂣𑂱 (from 𑂣𑂱𑂣𑂱);
𑂣𑂱𑂣𑂱𑂣𑂱 Wester. (from 𑂣𑂱 birth; rt. 𑂣 to beget).

517. The denominatives of the third class subjoin 𑂣𑂱 to the
nominal base, the final vowel of which is occasionally dropped;
e. g., 𑂣𑂱𑂣𑂱𑂣𑂱 (from 𑂣𑂱𑂣𑂱 indebtedness, guilt);
𑂣𑂱𑂣𑂱𑂣𑂱 (from 𑂣𑂱𑂣𑂱 नमस् veneration, adoration); -𑂣𑂱𑂣𑂱
𑂣𑂱𑂣𑂱𑂣𑂱 (from 𑂣𑂱𑂣𑂱 asking); 𑂣𑂱𑂣𑂱𑂣𑂱 (from 𑂣𑂱𑂣𑂱
a lord, a master); 𑂣𑂱𑂣𑂱𑂣𑂱, 𑂣𑂱𑂣𑂱𑂣𑂱, 𑂣𑂱𑂣𑂱𑂣𑂱
𑂣𑂱𑂣𑂱, 𑂣𑂱𑂣𑂱𑂣𑂱 (from 𑂣𑂱𑂣𑂱 health); -𑂣𑂱𑂣𑂱
𑂣𑂱𑂣𑂱𑂣𑂱 he calls for people to assemble (from 𑂣𑂱𑂣𑂱
an assembly); 𑂣𑂱𑂣𑂱𑂣𑂱 (from 𑂣𑂱𑂣𑂱 nourishment);
𑂣𑂱𑂣𑂱𑂣𑂱 (from 𑂣𑂱𑂣𑂱 a chariot); 𑂣𑂱𑂣𑂱𑂣𑂱
(causal, from 𑂣𑂱𑂣𑂱 fat); 𑂣𑂱𑂣𑂱𑂣𑂱 Y. 53, 7 (from
𑂣𑂱𑂣𑂱) ye bring forth (Mills); imperat. 2nd plu. Parasmai.

518. In Sanskrit denominatives are divided into five classes,
two of which strictly follow the rules of the Avesta language; e. g.,
𑂣𑂱𑂣𑂱 he acts like Kṛishṇa (from 𑂣𑂱𑂣𑂱); 𑂣𑂱𑂣𑂱 he undergoes pen-
ance (from 𑂣𑂱𑂣𑂱). The remaining three classes subjoin 𑂣 or 𑂣𑂱,
𑂣𑂱 or 𑂣𑂱𑂣, and 𑂣𑂱𑂣 (from 𑂣𑂱𑂣 to desire) respectively to the
crude bases of nouns; e. g., 𑂣𑂱𑂣𑂱𑂣𑂱 I tell the truth (from 𑂣𑂱𑂣);

श्रीरस्यामि I desire milk (from श्रीर); पुत्रकाम्नाति he desires a son (from पुत्र), &c.

Causal Verbs.

519. A causal form, inflected in the four conjugational tenses and moods of the three voices, may be derived from any root of the ten classes. "It conveys the notion that a person or thing causes or makes or orders another person or thing to perform the action or to undergo the state denoted by the root."* It is employed not only to give a causal sense to a verb, but also an active meaning to a neuter verb. All verbs, primitive as well as derivative, admit of this modification.

520. The causal is formed by adding **आप्** to the root, the vowel of which undergoes the same changes as a verb of the tenth class, *vide* p. 166; *e. g.*, **आप्** **आप्** **आप्** to make known (from the primitive verb **आप्** to know); **आप्** **आप्** to cause to sit down (from the primitive verb **आप्** to sit down); **आप्** **आप्** (from the derivative verb **आप्**, *rt.* **आप्** Sans. **आप्** to hasten, to cross).

521. "The conjugation of the Causal agrees almost entirely with the conjugation of the roots of the tenth class; it differs from it mainly in this, that causal forms are derivative both in form and in meaning, and that they may be formed of all roots. The causal of roots of the tenth class generally does not differ from the simple verb."† *E. g.*, **आप्** **आप्** **आप्** Vend. 19, 27 (intransitive); **आप्** **आप्** **आप्** Yt. 17, 54 (transitive or causal).

522. Sometimes, though rarely, the causal changes its radical vowel to its *vṛiddhi* form and substitutes **आप्**, **आप्** or **आप्** (Sans. **आप्**, **आप्**) for **आप्** (Sans. **आप्**); *e. g.*, **आप्**

* Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 178.

† Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., pp. 178-179.

Sanskrit strictly follows the same rule; e.g., दापय (rt. दा to give); आपय, अपय (rt. आ, अै to cook); लालय (rt. ली to dissolve).

* Mark the same change in the English verb *to fell*. lit. to cause *to fall*.

expressed by the root; e. g., **ପାଠ** to be heated; **ଘାପାଠ** (inchoative base) to grow warm, to grow a little hot; see **ଘାପାଠ**, **ଘାପା** ।
 Similarly, **ଯା** to go; incho. base **ଘାୟା**; see **ଘାୟା**,
ଘାୟାୟା, **ଘାୟାୟାୟା**, &c.; **ଘାୟା** to decrease, to wane;
 incho. base **ଘାୟାୟା**; see **ଘାୟାୟାୟା**; **ଘାୟା** to wish; incho.
 base **ଘାୟାୟା**; see **ଘାୟାୟାୟା**; **ଘାୟାୟା** (Y. 31, 4) pres. 1st
 sing. for **ଘାୟାୟାୟା**; **ଘାୟାୟାୟା** pres. partic. mas. nom. sing.

Passive Voice.

Conjugational Tenses and Moods in the Passive Voice.

525. Every root in every one of the ten classes may take a passive form, which is conjugated as an Atmanepada verb of the fourth class; in other words, the passive base is formed by adding **ଘା** to the root, and by conjugating this base in the Atmanepada according to the analogy of the Atmanepada of the fourth conjugational class. Final **ଈ** is gunated; e. g., **ଘାୟାୟାୟା** (rt. **ଈ**). Final **ଘା** is sometimes shortened; e. g., **ଘାୟାୟାୟା** (rt. **ଘାୟା**), Sans. नि-धा to lay down).

Note.—The same rule holds good in Sanskrit; e. g., **ଦୃଶ୍ୟ** to be seen (pass. verbal base from **ଦୃଶ** to see); with terminations, **ଦୃଶ୍ୟେ** I am seen; **ଦୃଶ୍ୟସେ**, **ଦୃଶ୍ୟତେ**, **ଅଦୃଶ୍ୟତ୍**, **ଦୃଶ୍ୟତାମ୍**, &c.

A few notable instances of these verbs in different tenses as found in the Avestaic writings are given below :—

526. Present Tense—Passive.

1st Per. Sing.—**ଘାୟାୟାୟା** Y. 33, 7, I am heard (rt. **ଈ**)

3rd Per. Sing.—**ଘାୟାୟାୟାୟା** (rt. **ଈ**); **ଘାୟାୟାୟାୟାୟା**,

* Mark the change of **ଈ** to **ଈ**. Comp. Sans. क्रियते; rt. कृ to do.

Non-conjugational Tenses and Moods in the Passive Voice.

The Aorist.

531. The 3rd Per. Sing. of the Aorist Passive is formed by adding ३ (Sans. इ) to any root, the vowel of which is optionally changed to its guṇa or vṛiddhi equivalent; the augment ॡ, which in Sanskrit is always prefixed to the root, is rarely seen in the Avesta texts; e. g. ॡ३३३३३, ॡ३३३३३ (rt. ३३३); ॡ३३३३३ (rt. ३३३); ॡ३३३३३ (Y. 32, 14) it has been said (rt. ३३३); ॡ३३३३३ (rt. ३३३ to inform, to know); ॡ३३३३३ (rt. ३३३); ॡ३३३३३ (rt. ३३३).—Mark ॡ३३३३३ Y. 51, 15, it would be given (from ॡ३३३३ rt. ३३३)—Professor Justi.

Comp. Sans. अनिन्दि (rt. निन्दि to censure); असेवि (rt. सेवि to serve, to honour); अतोदि (rt. तुदि to strike); अलावि (rt. लू, to cut), &c.

532. The forms of the remaining persons of the Aorist Passive are very rare. They do not as in Sanskrit differ from the same forms of the Atmanepada. E. g.

2nd Per. Plu.—ॡ३३३३३ lit., you were heard; you became famous. Mark the augment ॡ—a rare characteristic, though common in Sanskrit. Comp. Sans. अबोधिसि (sibilant aorist) I knew (Atmane.); I was known (Passive); rt. बुध् to know.

The Reduplicated Perfect—Passive.

533. The Reduplicated Perfect of the Passive, in Avesta as well as in Sanskrit, is formed from the same roots and in the same manner as the Reduplicated Perfect of the Atmanepada. E. g.

1st Per. Sing.—ॡ३३३३३ (rt. ३३३); ॡ३३३३३ I have been known (rt. ३३३)

3rd Per. Sing.—ॡ३३३३३ it has been spoken (rt. ३३३);

ॐ (Y. 29, 4) it has been fulfilled (rt. ॐ). Comp. Sans. सुनुदे (rt. सुद् to strike); निनिन्दे (rt. निन्द् to censure), &c.

The Simple Future—Passive.

534. The formation of the Simple Future of the Passive, both in Sanskrit and Avesta, does not differ from the formation of the same forms of the Atmanepada. *E. g.*

3rd Per. Sing.—ॐ (Y. 29, 4) it shall be fulfilled (rt. ॐ); ॐ (Y. 19, 10) it shall be spoken (rt. ॐ). Comp. Sans. बोधिष्ये I shall know (Atmane.); I shall be known (Passive).

Compound Verbs.

535. Compound verbs are formed—

(1) By affixing ॐ or ॐ to roots. These optionally insert ॐ or ॐ before the personal terminations, and are generally inflected in the four conjugational tenses and moods; *e. g.*,—ॐ (from ॐ + ॐ to cleanse, to purify); ॐ (from ॐ + ॐ to harden); ॐ caus. (from ॐ + ॐ to be lulled to sleep); ॐ (from ॐ + ॐ to stamp on the ground); ॐ (from ॐ + ॐ to have mercy); ॐ imperat. 2 plu. Atmane. (= ॐ + ॐ + *ॐ + ॐ; from ॐ + ॐ to heed, to direct the mind to).

Mark ॐ Geld. (Y. 45, 1) imperat. 2 plu. Atmane. (ponder ye, heed ye).

(2) By compounding a noun or an adjective, or both, to a verbal form; *e. g.*, ॐ Geld. (Y. 53, 3) act with

* ॐ is euphonically inserted without affecting the meaning.

Rt. **မေ့** (သ) (to remember) 3rd cl.; special weak base, **မေ့မလေ**; partic. **မေ့မလေလေ**; similarly, **မေ့မလေလေ**; rt. **မလေ** to stand; see **မလေလေ...သ** nom. sing. mas. (Yt. 1, 17).

Rt. **မေ့** (to beseech) 4th cl.; unchangeable special base, **မလေမလေ**; partic. **မလေမလေ** (see **မလေမလေ** Yt. 5, 53).

Rt. **မလေ** (to select) 5th cl.; special weak base, **မလေ**; partic. **မလေမလေ**; similarly, **မလေမလေ** (rt. **မလေ**).

Rt. **မလေ** (to ask) 6th cl.; unchangeable special base, **မလေ**; partic. **မလေမလေ** (see **မလေမလေ** Y. 51; 5).

Rt. **မလေ** (to find) 7th cl.; special weak base, **မလေ**; partic. **မလေမလေ**

Comp. Sans. participles **भवत्** (rt. **भू** 1st cl.); **क्षिद्यत्** (rt. **क्षि** 4th cl.); **वृत्** (rt. **वृ** 6th cl.); **सुच्यत्** (rt. **सु** 5th cl.), &c.

Derivative Forms of the Same.

537. Intensive:—**မလေမလေ** mas. nom. plu. (rt. **မလေ** to wound); **မလေမလေ** (Geld.) mas. acc. sing. (rt. **မလေ** to pass over); **မလေမလေ** mas. acc. sing. (rt. **မလေ** to watch).

538. Desiderative:—**မလေမလေ** mas. nom. sing. (from **မလေ** to satisfy).

539. Denominative:—**မလေမလေ** see Yt. 5, 130 (in **မလေမလေ**—**မလေမလေ**; **မလေမလေ** flashing, sharp); **မလေမလေ** fem. gen. sing. (from **မလေ** sleet).

540. Causal:—**မလေမလေ** abl. plu. (rt. **မလေ**).

* See **မလေမလေ** (pres. 3 sing. Parasmai.; rt. **မလေ** Vend. 7, 78).

545. Causal:—ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ gen. sing. (rt. ܐܠ);
ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ gen. sing. (rt. ܐܠ); ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
 nom. plu. (rt. ܐܠܐ). ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ acc. plu. (rt. ܐܠܐ).

Note.—The present participle of tho Atmanepada is declined after **അഭ്യർത്ഥ** (p. 65) if the participle be masculine, and **അഭ്യർത്ഥ** (p. 71), if the same be neuter. The feminine base is formed by lengthening the final **അ**; e. g., **അഭ്യർത്ഥ**, fem. base **അഭ്യർത്ഥ**; it is declined like **അഭ്യർത്ഥ** (p. 72).

546. The participle of the present passive, in Avesta and Sanskrit, is formed by the addition of the suffix मान , Sans. मान (convertible to माण) to the passive base in दा , Sans. य ; in some instances, मान changes its preceding दा to ा ; e. g., आसमान (orig., आसादमान) who or what is besought for; आसादमाण who is awakened. Mark आसादमान (rt. आसा , दा) who is not deceived. Comp. Sans. तुष्यमान (rt. तुष्ट to strike); श्रूयमान (rt. श्रु to hear), &c. The feminine base is formed by lengthening the final vowel; e. g., आसमान , fem. base आसादमान .

547. The participle of the simple future in the Parasmaipada is formed by suffixing **स्युः** (changeable to **स्युः**),

lengthened; e. g., 𑀧𑀸𑀓𑀭𑀸 , 𑀧𑀸𑀓𑀭𑀸 knowing (rt. 𑀧𑀸𑀓); 𑀧𑀸𑀓𑀭𑀸 desiring (rt. 𑀧𑀸𑀓); 𑀧𑀸𑀓𑀭𑀸 giving (rt. 𑀧𑀸𑀓), &c. These forms are, in most cases, used participially.

Note.—The feminine base of this participle is formed by suffixing 𑀧 to the weakest base; e. g., weakest base 𑀧𑀸𑀓𑀭𑀸 ; fem. base 𑀧𑀸𑀓𑀭𑀸𑀧 . Similarly, 𑀧𑀸𑀓𑀭𑀸𑀧𑀸𑀓𑀭𑀸 (rt. 𑀧𑀸𑀓). It is declined like 𑀧𑀸𑀓𑀭𑀸𑀧 (see p. 82).





Perfect Participle—Atmanepada.

549. The perfect participle Atmanepada is formed from the corresponding third person plural, which rejects the termination and subjoins the suffix 𑀧𑀸𑀓 (Sans. आन); in other words, it is formed with the suffix 𑀧𑀸𑀓 which is added to the weak base of the reduplicated perfect; in some rare cases the suffix 𑀧𑀸𑀓 is shortened to 𑀧𑀸𑀓 ; e. g., 𑀧𑀸𑀓𑀭𑀸𑀧𑀸𑀓𑀭𑀸 (from 𑀧𑀸𑀓𑀭𑀸𑀧𑀸𑀓𑀭𑀸 3rd per. plu. perf. Atmane.). Similarly, 𑀧𑀸𑀓𑀭𑀸𑀧𑀸𑀓𑀭𑀸 , 𑀧𑀸𑀓𑀭𑀸𑀧𑀸𑀓𑀭𑀸 Wester, 𑀧𑀸𑀓𑀭𑀸𑀧𑀸𑀓𑀭𑀸 , 𑀧𑀸𑀓𑀭𑀸𑀧𑀸𑀓𑀭𑀸 ; Geld.; (rt. 𑀧𑀸𑀓 to hold); 𑀧𑀸𑀓𑀭𑀸𑀧𑀸𑀓𑀭𑀸 (orig., 𑀧𑀸𑀓𑀭𑀸𑀧𑀸𑀓𑀭𑀸 ; rt. 𑀧𑀸𑀓); 𑀧𑀸𑀓𑀭𑀸𑀧𑀸𑀓𑀭𑀸 (rt. 𑀧𑀸𑀓 सन् to honour); 𑀧𑀸𑀓𑀭𑀸𑀧𑀸𑀓𑀭𑀸 (rt. 𑀧𑀸𑀓). Comp. Sans. दत्तान (rt. 𑀧𑀸𑀓 दा to give); 𑀧𑀸𑀓𑀭𑀸𑀧𑀸𑀓𑀭𑀸 (rt. 𑀧𑀸𑀓 नी to lead). The feminine base is formed by lengthening the final vowel.

Past Participle—Passive.

550. The past participle passive, otherwise called the participle of the perfect of the passive voice, is formed, in Avesta and in Sanskrit, by suffixing 𑀧𑀸𑀓 directly to the root; e. g., 𑀧𑀸𑀓𑀭𑀸𑀧𑀸𑀓𑀭𑀸 कृत done (rt. 𑀧𑀸𑀓 कृ). Similarly, 𑀧𑀸𑀓𑀭𑀸𑀧𑀸𑀓𑀭𑀸 praised, 𑀧𑀸𑀓𑀭𑀸𑀧𑀸𑀓𑀭𑀸 , (also 𑀧𑀸𑀓𑀭𑀸𑀧𑀸𑀓𑀭𑀸 , - see p. 37) मृत dead; 𑀧𑀸𑀓𑀭𑀸𑀧𑀸𑀓𑀭𑀸 (orig., 𑀧𑀸𑀓𑀭𑀸𑀧𑀸𑀓𑀭𑀸 + 𑀧𑀸𑀓 + 𑀧𑀸𑀓) sat down. Comp. Sans. जित , नीत , दात , &c.

551. When the root ends in **ञ**, preceded by **अ**, the nasal is rejected; e. g., **अज्जन्तु**, मत thought (rt. **ज्जन्तु**, मन्); **अज्जन्तु**, हत killed (rt. **ज्जन्तु**, हन्). Sometimes, though rarely, the preceding vowel is lengthened; e. g., **अज्जन्तु**, जात born (rt. **ज्जन्तु**, जन्); **अज्जन्तु** तत (orig., **अज्जन्तु** + **ज्जन्तु**; rt. **ज्जन्तु** to spread, to extend). Rt. **ज्जन्तु** (तश्च to shape, to cut) optionally lengthens its penultimate vowel; e. g., **अज्जन्तु**, **अज्जन्तु**, **अज्जन्तु**, **अज्जन्तु**.

552. A penultimate radical nasal is generally dropped; *e. g.*,
 bound (orig., ); tightened (rt. );
 extended (rt. );
 sprinkled (rt. ). Comp. Sans. बद्ध bound (rt. बद्ध);
 bitten (rt. बिद्ध). Per. پیوسته bound (rt. بند); پیوسته joined (rt.
 پیوند). Lat. Fissus (from Findo, I cleave). Lat. Scissus (from
 Scindo, I cut), &c.

553. The final dental and the labial nasals are changed to **ṇ** and **ḥ** respectively before the affixal **ṣ**; e. g., **ṇṣ** dead (rt. **ṇ**); **ḥṣ** known (rt. **ḥ**); **ṇṣ** grown (rt. **ṇ**); **ḥṣ** enraged (rt. **ḥ**); **ṇṣ** vomited (rt. **ṇ**), &c.

- Exceptions.—**गच्छ**, गत (orig., **गच्छ** + **गच्छ**; rt. **गच्छ** to go);
गच्छामहे, प्रयत्न offered (orig., **गच्छ** + **गच्छ** + **महे**)

554. A final س, ط or ظ is changed to ه before the affixal
 ـهم; e. g., سكون (rt. سكون); استهم (rt. است);
استهم (rt. استهم); استهم (rt. استهم);
استهم (rt. استهم), &c.

555. When a final sibilant is preceded by ਫ , the latter is changed to its guṇa equivalent and the former to ਫ ; e.g., ਫਰੁਫੁਲੁਫ struck, rubbed (rt. ਫੁਫੁ); ਫਰੁਫੁਲੁਫੁ sown (rt. ਫੁਫੁ); ਫਰੁਫੁਲੁਫੁ asked (rt. ਫੁਫੁ).

556. A final unaspirate guttural or palatal is changed to ਫ before the participial suffix ਫੁ ; e.g., ਫਰੁਫੁਲੁਫੁ formed, moulded (rt. ਫੁਫੁ); ਫਰੁਫੁਲੁਫੁ said (rt. ਫੁਫੁ); ਫਰੁਫੁਲੁਫੁ smitten (rt. ਫੁਫੁ); ਫਰੁਫੁਲੁਫੁ (rt. ਫੁਫੁ).

557. In several instances ਫ or ਫੁ is substituted for ਫੁ ; e.g., ਫਰੁਫੁਲੁਫੁ lessened, wanting (rt. ਫੁ); ਫਰੁਫੁਲੁਫੁ , ਫੁਫੁ full of, filled up (rt. ਫੁਫੁ); ਫਰੁਫੁਲੁਫੁ = ਫੁਫੁ in a state causing shame (lit.), naked; rt. Sans. ਨਕੁ ਫੁਫੁ (orig., ਫੁਫੁ) to be ashamed. ਫਰੁਫੁਲੁਫੁ , ਫੁਫੁ exhausted, feeble (rt. ਫੁਫੁ ਫੁਫੁ).—Mark the change of the radical ਫ to ਫੁ

ਫਰੁਫੁਲੁਫੁ obtained (rt. ਫੁਫੁ , Ved. ਨਕੁ); ਫਰੁਫੁਲੁਫੁ hoarded up, bound (rt. ਫੁਫੁ ਫੁਫੁ Sans. ਪ੍ਰਤਿ-ਫੁਫੁ); ਫਰੁਫੁਲੁਫੁ respected (orig., ਫੁਫੁ); from ਫੁਫੁ + ਫੁ + ਫੁਫੁ); ਫਰੁਫੁਲੁਫੁ honoured, great (rt. ਫੁਫੁ Sans. ਮਹੁ to honour); ਫਰੁਫੁਲੁਫੁ green-coloured (rt. ਫੁਫੁ); ਫਰੁਫੁਲੁਫੁ , ਫੁਫੁ fallen (rt. ਫੁਫੁ ਫੁਫੁ); ਫਰੁਫੁਲੁਫੁ redoubted (rt. ਫੁਫੁ). Sometimes, the radical ਫ ਆ is changed to ਫੁ ਫ; e.g., ਫਰੁਫੁਲੁਫੁ , ਫੁਫੁ meted, moderated (rt. ਫੁਫੁ , ਫੁਫੁ to measure).

558. In several instances ਫੁ or ਫੁਫੁ is substituted for ਫੁਫੁ ,

* ਫਰੁਫੁਲੁਫੁ ਫੁਫੁ ਫੁਫੁ (see Vend. 22, 5).

especially after sonants and vowels; e. g., **अकृष्ट** what is bound or strung (lit.), a nerve (rt. **कृष्ट** कृष् to string); **असम्** what is connected (rt. **सम्** नह to bind); **अदत्त** what is given (lit.), a gift (orig., **दत्त** + **अ**); **अदत्त** (orig., **दत्त** + **अ**); **अदत्त**, **अदत्त** तृप्त satisfied (rt. **तृप्**, **तृप्**); **अदत्त**, &c.

559. The roots **वृक्ष** (to speak) and **वृक्ष** (to weave) substitute > for **वृक्ष**; e. g., **वृक्ष**, also **वृक्ष** (rt. **वृक्ष**); **वृक्ष** (orig., **वृक्ष** + **अ**; rt. **वृक्ष**). Comp. Sans. उक्त spoken (rt. **वृक्ष**).

560. A few roots, in Avesta as well as in Sanskrit, do not form the past passive participle in **अ** or **अ**; its meaning, however, is expressed by certain adjectives derived from the roots; e. g., **अवृक्ष** कृश emaciated (rt. **वृक्ष** कृश); **अवृक्ष** शुष्क dried up (rt. **शुष्क** शुष्क); **अवृक्ष** strengthened (rt. **वृक्ष**); **अवृक्ष** hidden, secret (rt. **वृक्ष** गुह); ***अवृक्ष** exalted, raised (rt. **वृक्ष**, **वृक्ष**). Sans. पक्व cooked, mature (rt. **पक्व**).

561. Causal bases, in Avesta as in Sanskrit, form this participle by rejecting **अ** अय, and inserting the intermediate > before **अ** न; e. g., **अवृक्ष** caus. base of rt. **वृक्ष** कृष् to grow; past partic. pass. **अवृक्ष**. Similarly, **अवृक्ष** (rt. **वृक्ष** धिन् to be white); **अवृक्ष** (orig., **वृक्ष** + **अ** + **अ**). Comp. Sans. बोधय caus. base of rt. **वृक्ष** to know; past partic. pass. बोधित; कारय caus. base of rt. **कृ** to do; past. partic. pass. कारित.

562. In several instances, the suffix **अ** is added to the root after lengthening its vowel without the intermediate > or the characteristic **अ**, e. g., rt. **वृक्ष** to hear; **अवृक्ष** well-proclaimed

* Comp. Dr. Kielhorn's Sanskrit grammar, 3rd Edition, p. 227.

(lit.), of high renown; rt. to go ; flung (as in $\text{the stones flung from the arm}$ Yt. 13, 72). driven (as in $\text{a cloud driven away by the wind}$ Y. 9, 32). The feminine base of this participle is formed by lengthening the final vowel; e. g., fem. base ; it is declined like (vide p. 72) .

Past Participle—Active.

563. A past active participle is derived from the past passive participle in or $\text{}$ by the addition of the suffix $\text{}$; e. g., rt. to work ; past pass. partic. $\text{}$; $\text{one who has worked}$ (Yt. 13, 26); similarly, (orig., +) $\text{}$; see Y. 9, 30); (from -) $\text{}$; rt. $\text{to become propitious}$; past pass. partic. $\text{}$ $\text{one who has become propitious}$. Sometimes, the final $\text{}$ is shortened to $\text{}$ by the dropping of $\text{}$; e. g., $\text{}$, $\text{}$, &c. Comp. Sans. $\text{}$ one who has done (from $\text{}$ past pass. partic.) $\text{}$ one who has bathed (from $\text{}$ past pass. partic.). The feminine of this base is formed by the addition of $\text{}$; e. g., $\text{}$.

The Gerund.

564. The gerund or verbal noun is generally formed by the addition of the suffix $\text{}$ (changeable to $\text{}$ after $\text{}$ and $\text{}$), or $\text{}$ directly to the root, the vowel of which is generally gunated. This form has nearly the same signification as the Latin gerund in ndum like amandum , monendum , regendum ; e. g., $\text{}$ proceeding (rt. $\text{}$),

smiting (rt. हृ-लट्), praising (rt. श्र-लट्). पुष्प-लट् blowing (lit.), wind (rt. वा-लट्); पुष्प-लट् befriending (rt. पु-लट्), पुष्प-लट् praising (rt. श्र-लट्); पुष्प-लट् thinking (rt. म-लट्); पुष्प-लट् knowledge (rt. ज्ञ-लट्); पुष्प-लट् receiving, accepting (rt. प्रा-लट्); पुष्प-लट् forsaking (rt. प्रा-लट्). Compare the Sanskrit gerundial suffixes त्वा , व्य and य ; e. g., नीत्वा having led (rt. नी); प्रस्तुव्य , प्रभूय , &c.

Verbal Adjectives.

565. Verbal Adjectives are generally formed by suffixing लट् , लृट् (changeable to लृट् , लृट् after हृ and श्र), लृट् , लृट् or sometimes, लृट् or लृट् directly to the root, the vowel of which is, in most cases, gunated. These suffixes imply that the action, which the verb expresses, must be done, is allowed or deserves to be done. E. g., पुष्प-लट् worthy of propitiation (rt. पु-लट्); पुष्प-लट् fit to carry (rt. पु-लट्); पुष्प-लट् worthy of adoration (rt. पु-लट्); पुष्प-लट् free from malice; * पुष्प-लट् what must or ought to be sung (rt. पु-लट्); पुष्प-लट् with this Gâthâic word; see Y. 10, 19). पुष्प-लट् (rt. पु-लट् कन to love); पुष्प-लट् (rt. पु-लट् to be glad). पुष्प-लट् worthy of adoration (rt. पु-लट्); पुष्प-लट् daring (rt. पु-लट्); पुष्प-लट् what ought to be spoken (in पु-लट् , Vend. 10, 2); पुष्प-लट् fit for cultivation (rt. पु-लट्); पुष्प-लट् desirable (rt. पु-लट्); पुष्प-लट्

* Comp. Sans. गेय (rt. गे to sing).

568. Causal Infinitive.—* **اسمى** (from **اسمى**)

569. **Passive Infinitive:**—**يُضَرَّبُ**; rt. **ض** (Prof. Justi).

570. The indeclinables comprise Adverbs, Prepositions, Conjunctions and Interjections.

Adverbs may be divided into three classes.

* Comp. the final **यु** to the Ved. suffix से; e.g., वसे, (प्र. व. to bear).

— (Gâth.) ever (instr. sing.); — (Gâth.) for ever and ever (subs. dat. sing.); — inwardly (abl. sing.); — from without (abl. sing.); — far from (adj. abl. sing.). Comp. Sans. दूरात्. — in a short time (abs. subs. loc. sing., from —); — aright (adj. nom. sing., from —); — wide, far (adj. acc. neut. sing.) Yt. 8, 40. — not damped (lit.), dauntlessly (adj. nom. sing.).

— forthwith, as soon as (orig., pres. partic. Parasmai.; rt. — to follow); — dispersed (lit.), aghast, dismayed (past partic. nom. sing.). —, — (weakest base from —) knowingly, intentionally.

572. (2) Pronominal Adverbs; i.e., Adverbs formed from pronominal bases by adding certain suffixes, viz., — या, यम् denoting manner; — ञ motion to a place; — ध, ह rest in a place; —, — (Gâth.) हा time.

The pronominal bases, to which the aforesaid suffixes are added, are —, —, , —, * —, — (demonstrat.) signifying either this or that; — (relat.) who, which; —, — (interrog.) which? E. g.

573. Adverbs of Manner. —, — (Gâth.), —, — (Gâth.), — (also, —), अय, इत्यम् (orig., इत् +

* — is originally —; in certain cases ण is changed to ए; e. g., — nom. sing.; — dat. and gen. sing.

यम्) in this manner, thus. Mark the compound form **यथा-विधि** (Geld.) Visp. 12, 4. For this to us (lit.).

यथा-विधि, **यथा-विधि** (Gâth.), **यथा-विधि**, **यथा-विधि** (Gâth.) यथा as, in which manner; **यथा-विधि**, **यथा-विधि** (Gâth.) यथा-विधि Geld. Yt. 1, 26. **यथा-विधि** Y. 44, 20; **यथा-विधि** (Gâth.) कथम् in what manner, how? **यथा-विधि** how? **यथा-विधि** how much?

574. Adverbs of motion to a place:—

यथा-विधि, **यथा-विधि**, **यथा-विधि**³ अत्र in this direction. **यथा-विधि** सत्रा in that direction. **यथा-विधि**, **यथा-विधि** (Gâth.) यत्र wherever. **यथा-विधि**, **यथा-विधि** (Gâth.) कुत्र where? in what direction? how?

575. Adverbs of rest in a place:—

यथा-विधि, **यथा-विधि**, **यथा-विधि**, **यथा-विधि** (Gâth.), **यथा-विधि** Geld. Y. 44, 4. **यथा-विधि**, **यथा-विधि** अध, इह; इध (Ved.) here. **यथा-विधि** there, in that place. **यथा-विधि** wherever. **यथा-विधि** where? **यथा-विधि** to any

¹ It also means 'when, how much' (see Vend. 9, 8. 9; Vend. 15, 44); **यथा-विधि** anyway (Visp. 22, 2).

² It also means 'when, where' (see Vend. 5, 41; Vend. 13, 50).

³ Mark **यथा-विधि** Yt. 10, 9 (from **यथा-विधि**, **यथा-विधि** this of the two).

⁴ **यथा-विधि** अध sometimes signifies 'then, consequently' (see Vend. 20, 4).

⁵ From the same are derived **यथा-विधि**, **यथा-विधि** here; **यथा-विधि** not here. Mark **यथा-विधि**, **यथा-विधि** (Gâth.).

⁶ **यथा-विधि** सह with; generally used as the first member of a compound word; e. g., **यथा-विधि-यथा-विधि**, **यथा-विधि-यथा-विधि**, &c.

⁷ **यथा-विधि**, **यथा-विधि** from whatever place.

place, anywhere; e. g., येनैतन्मया Y. 39, 2; तत्र (Gâth.) where? तत्रैतन्मया where?

576. Adverbs of Time:— तदा then, upon this. $\text{तदा$ सदा always. $\text{तदा$ यदा whenever; तदा ; तदा , तदा (Gâth.) कदा when? $\text{तदा$ (Y. 44, 20) at any time, ever.

577. (3) Adverbial Particles. A list of them is given below:—

दूरतः (from दूर) far off. दूरतः Gâth. (orig., दूर + दूर + तः) henceforth, beforehand. दूरतः , तदा (Gâth.) अत्र above, on; तदा एव thus, in this manner; तदा तदा in what manner? thus; तदा , तदा , तदा thus, thereupon; yea; verily; $\text{तदा$ (orig., तदा) then, thereupon. तदा then. तदा अन्तर in the midst. तदा अत्र far from; sometimes, तदा in the Gâthâ dialect (see Y. 32, 11). तदा , तदा (from $\text{तदा} + \text{तदा}$) backwards. तदा (= $\text{तदा} + \text{तदा}$) afterwards. तदा henceforth, from hence. तदा अत्र below, down; तदा (orig., तदा) अत्र further down. तदा , तदा , तदा अत्र thereupon, then. तदा here (Darmes.); तदा there (Darmes.); तदा soon, immediately. तदा , तदा (Gâth.) इति in this manner. तदा (Y. 43, 1) indeed; verily. Comp. Ved. च. तदा outside the door; तदा otherwise. तदा , तदा नु now, indeed, forsooth (Y. 59, 30; Y. 8, 5; Yt. 5, 89; Yt. 13, 145); तदा (Yt. 10, 69) not indeed; it is sometimes used as an emphatic particle; तदा न, Per. तदा , Lat. nē not (see Y. 44, 19).

* Also signifies 'how, which?' (see Vend. 3, 40; Vend. 3, 1. 2. 4. 5); तदा in any place (Yt. 12, 22).

-બહાર (from -બહાર + બહાર) not here; -બહાર, બહાર, બહાર
 not, no. -બહાર (orig., -બહાર + બહાર) from without. -બહાર
બહાર outwardly. બહાર, બહાર બહાર, બહાર, બહાર, Lat. nunc, now.
બહાર (from બહાર) now; બહાર, બહાર, બહાર, બહાર,
બહાર (see Yt. 5, 50. 63; Yt. 8, 15). બહાર બહાર, Gr. peri, all
 round, completely. બહાર (orig., બહાર + બહાર + બહાર)
 beforehand (Mills). બહાર બહાર at first, before. બહાર
બહાર at first. બહાર previously, before; બહાર બહાર
બહાર just as before. બહાર (from બહાર + બહાર)
 backwards. બહાર, બહાર બહાર બહાર afterwards, behind.
બહાર (from બહાર, બહાર end) outside, sideways. -બહાર
બહાર, બહાર, બહાર forward, in front, outside. Comp. Sans.
બહાર. બહાર (= બહાર + બહાર) certainly. બહાર, બહાર, બહાર
 surely, always; બહાર (super.) most certainly.

၁၁၆ ။ a prohibitive particle, meaning 'no'; generally used with
 the imperative, the benedictive and the potential; e. g., -၁၁၆...
 ။, ။...၁၁၆, ။...၁၁၆. As the first member
 of a compound, it is shortened to ၁၁၆; e. g., ။၁၁၆,
 ။၁၁၆, ။၁၁၆, ။၁၁၆, ။၁၁၆, ။၁၁၆, ။၁၁၆, ။၁၁၆,
 (orig., ။၁၁၆, ။၁၁၆, &c.) see Yt. 5, 92. ၁၁၆
 (orig., ၁၁၆ + ၁၁၆) not here. ၁၁၆ (very rarely used) not;
 ။၁၁၆ not indeed; e. g., ။၁၁၆...၁၁၆ Yt. 10, 69.

when; *amamam* (Gāth.) ever, always. *amamam*

(Geld. Yt. 8, 38), *as long as, until*. *ever, continually* (rt. *to remain, to continue*). *equally, alike; exactly, just; just as before*.

Prepositions.

578. Prepositions, which serve to determine more precisely the sense of the cases, are used with the inflected forms of nouns and pronouns (except the nom. and the voc.), and mostly precede them.

List of Prepositions.

from, after, around, on, to, up to, near to. *on, about, for, concerning*. *round about, from every side, near*. *(from)* *compara. of* *beneath, under*. *on; e. g., on a bed* (Vend. 18, 26). *agreeable to, after*. *(Gâth.)* *between, under, in the midst of; e. g.,* *Vend. 1, 8*. *far from, away from, e. g.,* *apart from the former two* (see Vend. 15, 48). *(Geld.)*, *(Gâth.)* *towards, near, down, off*. *(from)* *towards, near, up to*. *near, towards, up to, at*. *close to, near*. *(Gâth.)* *towards, near, by, to*. *Geld. (Yt. 13, 146) indeed to us*.

* Also in compound forms; e. g., *in joy*.

† E. g., *in joy*.

† E. g., *in joy*.

ۛۛۛۛ उपरि over, above; **ۛۛۛۛ** तिरस् over, through, across.

အနာဂတ် အနာဂတ် opposite to, against, facing, on, towards, from, in
conformity to, compared with, for, in exchange of. အနာဂတ်

about, far from, except. **परा** पर, परा by, near, before, back.

بِأَمْرِهِ (from أَمْرُهُ) before, in exchange of, for.

ညီညီမမ (=ညီ+မမ) before. ညီမမမမ (from မမမမ)
 မမမမ after, from behind. မမမမ မမ behind, after. မမမမ
 behind.

५५८, ५५९ सह along with, together with. ५५९ सवा ३
 from, for; e. g., ५५९ ५५९ ३३३ the son for his father,

زیر = below (از زیر, orig.);
 فوق = above (از فوق, orig.);
 جزا = except, different, from.

सह सह with, accompanied with.

579. Conjunctions.

ॐ, ॐ (Gāth.) ॐ also, even, moreover, though, however;
 ॐ ॐ even so much. ॐ ॐ on the contrary.

𑀧𑀸𑀓𑀭𑀺, 𑀧𑀸𑀓𑀭𑀺 (Gāth.) आत् but; 𑀧𑀸𑀓𑀭𑀺 (Yt. 8, 48) आदि et cetera,
others, the like. 𑀧𑀸𑀓𑀭𑀺, 𑀧𑀸𑀓𑀭𑀺 (Gāth.) उत्त also, and.

and; it is an inseparable copulative particle, and is always subjoined to the word to which it belongs. When two or more words are to be joined, it is, in most cases, affixed at the end of each word; e.g.,

საქართველოს საგარეო ურთიერთობების
მინისტროს განცხადებით, ქვეყნის მთავრობის მიერ

အလှူသောသူ; ကုသိုလ်မှု၊ but အကုသိုလ်သောသူ; ကုသိုလ်မှု၊ but
 အကျွယ်တည်း; ကျွယ်ငြေစာမည်, but အကျွယ်ပေးသောမည်; ကပ်ဇာ၊
 but အကျွယ်ဇာ၊; ခဲ, but မျက်နှာ; ခဲရောင်းမည်, but -မည်
 မျက်နှာရောင်း, &c.

Note 2 :—The same particles (*viz.*, မူ and ညူ) insert သ after နာ ; *e.g.*, နာသနာ , but မူသနာသနာ ; နာသ , but ညူသနာသ , &c. သ is because; ညီသ = ညီ + သ (see Y. 45, 8).

Note.—The final vowels of monosyllabic words are, in most cases, long; e.g., *ءا*, *ءا*, *ءا*, *ءا*, &c.

[illegible]

वा, Lat. -ve or ; वा...वा either ... or. As
 a disjunctive particle, it follows every word it disjoins ; e. g.,
 वा...वा a man or a woman ; वा...वा a dog, a fox or a wolf, &c. It is
 also used to separate or disjoin two sentences ; e. g., वा...वा Vend. 5, 8, 9.

والد is also used in compound forms with other particles ;
e. g., والد-ي، والد-ي، والد-ي (Gold. Yt. I, 17).

In some rare instances, **ואם** is omitted; e. g., **וְאִם** ~~אֵלֶּם~~ **אֵלֶּם** but...

In some instances, ξ is a substitute for — , before adjectives beginning with پ ; e. g. —پنهان ($=\dots+\text{پ}$) not working; —پندار ($=\dots+\text{پ}$) not knowing; —پایان ($=\dots+\text{پ}$) having no family or household; —پایان ($=\dots+\text{پ}$) sleeping lightly.

Exceptions— پایان —پایان , پایان , پایان

Note 1.— — is used before consonants, and پ before vowels; e. g., پایان , پایان . Sometimes, though seldom, — is substituted for پ ; e. g., پایان (orig., $\text{پایان}+\text{پ}$).

Note 2.— — (an abridged form of —پ) is prefixed before پ (any one), and —پ (here); e. g., پایان (nom. sing.), پایان (acc. sing.) no one; —پ not here.

—پ back; probably an abridged, though rare, form of پایان ; e. g., پایان to bring back.

پایان پایان full of, around, in the midst of, behind, near to, in, on; e. g., پایان , پایان , پایان ($=\text{پایان}+\text{پایان}$); پایان . Sometimes پایان is substituted for پایان ; e. g., پایان ($=\text{پایان}+\text{پایان}+\text{پایان}$); پایان ($+\text{پایان}+\text{پایان}$); پایان (rt. پایان to blow away); پایان aor. pass. 3 sing. (rt. پایان to inform). Comp.

Per. پ in پایان (Av. پایان)

پایان , پایان (Gith.) پایان above, on high, towards, upon, around; largely, much; e. g., پایان پایان to shine on high; پایان to overpower; پایان to go towards or towards; پایان is changed to پایان .

—*Comp. Sans.* *अभिमान, अभिमान*.
अनु after, along, according to; e. g., *अनु* to think after;
अनु to speak after; *अनु* to act after; *अनु* to see Yt. 5, 18).—*Comp. Sans.* *अनुक्रम, अनुकार*.

अन्तर inter (Lat.) between; e. g., *अन्तर* to stand between; *अन्तर* Sans. *अन्तर-च* to move in the midst. *अप* away, off, far from, implying 'negation, privation'; e. g., *अप*, *अप*, *अप*, *अप*, *अप*, *अप*, *अप*.—*Comp. Sans.* *अप-गम्, अपकार*.

अव near, by, down, away, off, towards, implying 'privation, error'; e. g., *अव*, *अव*; *अव* to carry off; *अव*, *अव* to cut off. *अव* to decrease (from *अव* to grow); *अव* to wither (from *अव* to grow corpulent or fat). *अव*, in some rare instances, implies 'opposed to'; e. g., *अव* opposed to Mithra, i. e., the foe of Mithra.

अव, *अव*, *अव* sufficiently, abundantly; e. g., *अव* (orig., *अव* + *अव*); *अव*, *अव*.

आ, Per. 1 towards, to, at, near, by; e. g., *आ* Sans. *आ* to approach; *आ* to bring. Sometimes, though rarely, *आ* is substituted for *आ*; e. g., *आ* (for *आ*; rt. *आ*); *आ* (rt. *आ* to come); *आ* (rt. *आ*); *आ* (rt. *आ*); *आ* (orig., *आ* + *आ*; rt. *आ* to bring, to conserve).

نحو towards, 'near, by'; e. g., نحو نحو, نحو نحو.

نحو, نحو (Gâth.) उप on, near, under, into; e. g., نحو نحو
Sans. उप-गच्छ; नचु नचु (= न + चु + नचु)

उ, उ उ on high, upward, loudly, out, out of, wanting,
exclusive of; e. g., उ उ Sans. उ-इ to go up, to rise; उ उ,
न उ, न उ, न उ, न उ, न उ.

نحو, نحو (Gâth.) तिरस्, Trans. (Lat.) over, cross, awry,
evil, opposite; e. g., न न, न न (Gâth.) evil
mind; न न, न न, न न to hold in deri-
sion, to despise (vide न न, न न Y.
45, 11).

نحو, نحو, نحو, نحو bad, evil, contemptible; e. g.,
نحو نحو, نحو نحو, نحو نحو, نحو نحو
evil-minded (lit.), an enemy; نحو نحو = نحو + نحو ill-
name. Mark نحو نحو (Y. 48, 5) evil monarchs.

In some rare instances, نحو is changed to its guṇa equivalent
نحو (orig., نحو); e. g., نحو نحو, نحو نحو.
It should be observed that نحو and نحو are used before
vowels, semi-vowels and sonants; before hard letters, نحو and
نحو are prefixed. Exceptions:—نحو نحو, نحو نحو.

نحو नि downward, backward, far from, out of, implying 'nega-
tion, deprived of'; e. g., न न to dig, न न to put
down, न न to sadden (न न to gladden); न न = न न
curse (contrast न न praise). Before न, न is changed to
न; e. g., न न to sit down; न न a protector.

lengthens its final vowel when it is used separately; e. g.,

...
...
...

... (Gâth.) ... out of, forth, from; e. g.

...
...
...

... प्रति back, again, against, near, by, towards; e. g.,

... Sometimes, though rarely, ...

is changed to ... e. g., ... (rt. ...)

... परि round about, all round, cross (questioning), far from ;

e. g., ... to enclose on all sides; ... to cross-

question ; ... to be far from working, not to work.

... is substituted for ... in ... (rt. ...)

... to go all around). Comp. Sans. ... to embrace.

Note.— ... and ... affix ... before ... and ... e. g.,

...
...
...

... &c.

... पूर्व former, prior, first; e. g., ...

to go first (lit.), to surpass (see Visp. 22).

... पर, परा far from, away, out of, beyond,

different from; e. g., ...
...
...

... is originally ... compara-

of ... अप. Comp. Per. ... in ... = ... + ... + ... to
scatter, to disperse.

... forward, forth, excessive, lengthwise,

prominent, out of, free from, distinct from; e. g., ...

also ...
...
...

Sometimes, especially in the Gāthā dialect, 𐬵𐬀𐬭𐬀 and 𐬵𐬀𐬭𐬀 are substituted for 𐬵𐬀𐬭𐬀 ; *vide* Y. 11, 18; Y. 33, 8; Y. 46, 3.

forward, pre-
 eminent; e. g., **לְאִשְׁמֹעֵל** (Yt. 12, 1. 2) created pre-eminent or
 progress-making; **לְאִשְׁמֹעֵל** Yt. 5, 108.

သူငယ်တို့နှင့်အတူ, သူငယ်တို့နှင့်အတူ, သူငယ်တို့နှင့်အတူ
 သူငယ်တို့နှင့်အတူ, သူငယ်တို့နှင့်အတူ, သူငယ်တို့နှင့်အတူ
 သူငယ်တို့နှင့်အတူ, သူငယ်တို့နှင့်အတူ, သူငယ်တို့နှင့်အတူ

ٲاٲ (rarely) ٲاٲ, ٲاٲ, ٲاٲ apart, separate from ; different
 from, exclusive of ; contrary to ; excessively, through and through,
 all around ; *e. g.*, ٲاٲ-ٲاٲ, ٲاٲ-ٲاٲ, ٲاٲ-ٲاٲ - ٲاٲ-ٲاٲ
 ٲاٲ far from malice (Y. 54, 2); ٲاٲ ٲاٲ ٲاٲ Yt. 15, 55 ; ٲاٲ
 Geld. Yt. 15, 31 (also, ٲاٲ ٲاٲ the border) ... ٲاٲ
 ٲاٲ ٲاٲ = ٲاٲ ٲاٲ ; ٲاٲ ٲاٲ = ٲاٲ (Y. 10, 1). ٲاٲ
 melt ; ٲاٲ = ٲاٲ.

—အဝေး far off; implying 'departure from'; e.g., အဝေးသို့
ပို့သော စာ (Vend. 7, 2) = သွားသော—အဝေးသို့ ပို့သော စာ
 (rt. သွား—အဝေး to go away—off).

Note.—**အမှတ်** is very rarely used as a prefix.

𐬔𐬀𐬎𐬎, 𐬔𐬀𐬎, 𐬔𐬀; 𐬔𐬀𐬎, 𐬔𐬀, 𐬔𐬀𐬎 (Gāth.), 𐬔𐬀𐬎, 𐬔𐬀, 𐬔𐬀𐬎,
 𐬔𐬀𐬎, 𐬔𐬀𐬎, 𐬔𐬀𐬎, Syl, Syn, Sym (Gr.), 𐬔𐬀𐬎, 𐬔𐬀𐬎 together, with, com-
 pletely, wholly; e. g., 𐬔𐬀𐬎-𐬔𐬀𐬎, 𐬔𐬀𐬎𐬔𐬀𐬎, 𐬔𐬀𐬎𐬔𐬀𐬎,
 𐬔𐬀𐬎𐬔𐬀𐬎, 𐬔𐬀𐬎𐬔𐬀𐬎, 𐬔𐬀𐬎-𐬔𐬀𐬎; 𐬔𐬀𐬎-𐬔𐬀𐬎, 𐬔𐬀𐬎-𐬔𐬀𐬎
 (Gāth.); 𐬔𐬀𐬎=𐬔𐬀𐬎+𐬔𐬀𐬎 a colleague; 𐬔𐬀𐬎=𐬔𐬀𐬎
 𐬔𐬀𐬎 a meeting; 𐬔𐬀𐬎-𐬔𐬀𐬎, 𐬔𐬀𐬎-𐬔𐬀𐬎, 𐬔𐬀𐬎-𐬔𐬀𐬎
 (Gāth.) to combine; 𐬔𐬀𐬎𐬔𐬀𐬎-𐬔𐬀𐬎 (Gāth.).

—**સહ** **સહ**; together, accompanied with, united; e. g., —**સહ**
સહ, —**સહ**—**સહ**

—**સહ** **સહ** good, well, beautifully, much, properly; e. g., —**સહ****સહ**,
સહ—**સહ**, —**સહ**—**સહ**. Sometimes, **સહ** is changed to **સહ** or
સહ; e. g., —**સહ**—**સહ**, —**સહ**—**સહ** (also **સહ**—**સહ**);
સહ—**સહ**, —**સહ**—**સહ**. **સહ** affixes, like **સહ** and
સહ, **સહ** before **સહ** and **સહ**; e. g., —**સહ**—**સહ**, —**સહ**
સહ—**સહ**, —**સહ**—**સહ**—**સહ**

Observation.—Two or, in some rare instances, three pre-
fixes are met with in the same word; e. g., —**સહ**—**સહ**,
સહ—**સહ** (= **સહ**—**સહ** + **સહ**); **સહ**—**સહ**—**સહ** (**સહ** + **સહ**
+ ...); **સહ**—**સહ**—**સહ** (= ... + **સહ** + **સહ**); **સહ**—**સહ**
(= ... + **સહ** + **સહ**); **સહ**—**સહ** undefined, exceedingly pure or
clear (**સહ**—**સહ** + **સહ** + **સહ**). Comp. Sans. सित white.

Chapter X.

Notable Features of the Gāthā Dialect.

583. The Gāthās (Av. **સહ**, Sans. गथाः) are small col-
lections of metrical compositions, highly poetical and full of deep
meaning, containing hymns, prayers and other subjects pregnant
with philosophical and abstract ideas. They are five in number
and comprise 17 sections, equal in extent, according to the
Rev. Dr. L. H. Mills, to about twenty-five to thirty hymns of
the Riga-veda. These are Ahnavad (Av. Ahnavaiti), Yaç.
28—34; Ushtavad (Av. Ushtavaiti), Yaç. 43—46; Spentomad
(Av. Spentâ-Mainyû), Yaç. 47—50; Vohu-khshathra (Av. Vohû-
khshathrâ), Yaç. 51; Vahishtoisht (Av. Vahishtoishti), Yaç. 53.
Besides these, there are other sections and smaller pieces written
in the Gāthā dialect, though inferior in sublimity and poetic

dition to the five Gâthâs; viz., Yaç. 4, para. 26; Yaç. 11, paras. 17-18; Yaç. 12. 13. 14; Yaç. 15, paras. 2-3; Yaç. 27, paras. 13-14; Yaç. 56. 58.

584. The peculiar and distinctive features of the Gâthâ dialect, as distinguished from the Avesta language, are—

1. The invariable lengthening of the final vowels, as opposed to their remaining short in other than monosyllabic Avestaic words.

E. g., Gâth. 𐭠𐭣𐭥𐭩𐭡 =Av. 𐬀𐬢𐬵𐬌𐬨 ; Gâth. 𐭠𐭣𐭥𐭩𐭡 =Av. 𐬀𐬢𐬵𐬌𐬨 ; Gâth. 𐭠𐭣𐭥𐭩𐭡 =Av. 𐬀𐬢𐬵𐬌𐬨 ; Gâth. 𐭠𐭣𐭥𐭩𐭡 =Av. 𐬀𐬢𐬵𐬌𐬨 ; Gâth. 𐭠𐭣𐭥𐭩𐭡 =Av. 𐬀𐬢𐬵𐬌𐬨 . Av. 𐬀𐬢𐬵𐬌𐬨 instr.sing. (originally, 𐬀𐬢𐬵𐬌𐬨), nom. and acc. plu. (orig., 𐬀𐬢𐬵𐬌𐬨).

[illegible][illegible]

4. The substitution of uox for u ; and lox for x .
E.g., Gath. $\text{u uox uox} = \text{Av. u uox}$; Gath. $\text{u uox uox} = \text{Av. u uox}$

[illegible]

14. The richness of aorist forms, which, in the Avesta literature, are scarce; e. g., *արսցեալ*, *բքս*, *նպտալ*, *նպգիշ*, *բըշա*, *բգիշո*, *խտալ*, *բաւա*...*ալ*, &c. For particulars, vide the Chapter on the Aorist, p. 241 et seq.

16. The occasional dropping of the characteristic mark of the class; e. g., Gāth. 𐬔𐬁𐬀𐬌𐬵𐬭𐬀 (5th class) act thou (imperat. 2 sing. Atmane.; 𐬔𐬁𐬀𐬌𐬵𐬭𐬀); Gāth. 𐬔𐬁𐬀𐬌𐬵𐬭𐬀 (3rd class)=Av. 𐬔𐬁𐬀𐬌𐬵𐬭𐬀 ; Gāth. 𐬔𐬁𐬀𐬌𐬵𐬭𐬀 (3rd class)=Av. 𐬔𐬁𐬀𐬌𐬵𐬭𐬀 ; Gāth. 𐬔𐬁𐬀𐬌𐬵𐬭𐬀 (3rd class)=Av. 𐬔𐬁𐬀𐬌𐬵𐬭𐬀 (imperat.); 𐬔𐬁𐬀𐬌𐬵𐬭𐬀 (imperf. 3 sing. Atmane.) he wept (6th class; the affixal -𐬀 of the class is dropped); Gāth. 𐬔𐬁𐬀𐬌𐬵𐬭𐬀 =Av. 𐬔𐬁𐬀𐬌𐬵𐬭𐬀 (pres. subjunc. 1 sing. Atmane.).

17. The substitution of אָמַר and אָמַרְתָּ for אָמַרְתָּ and אָמַרְתָּ respectively, (verbal terminations of imperat. 2 sing. אָמַר and אָמַרְתָּ Atmane.); e.g., אָמַרְתָּ , אָמַרְתָּ .

587. But when a person or a thing is to be specified or particularised, the demonstrative adjective is prefixed to the noun; *e. g.*, ... **အလှူသောလူက** **အလှူသော** **လူ** **အလှူ** **သော** **လူ**
the land was replenished with flocks and herds... (Vend. 2, 8);
ဤ **အလှူ** **သော** **လူ** these words (Vend. 11, 3).

588. Adjectives and participles used as adjectives always agree in gender, number and case with the substantives or pronouns they qualify; *e. g.*, **-သော** **လူ** **အလှူ** **သော** **လူ** **အလှူ** **သော** **လူ**
လူ **အလှူ** **သော** **လူ** **အလှူ** **သော** **လူ** Yt. 14, 9; **အလှူ** **သော** **လူ** **အလှူ** **သော** **လူ**
အလှူ **သော** **လူ** **အလှူ** **သော** **လူ** Yaç. 2, 5;
-သော **လူ** **အလှူ** **သော** **လူ** **အလှူ** **သော** **လူ** (အလှူသောလူ)
အလှူ **သော** **လူ** **အလှူ** **သော** **လူ** Yt. 13, 40; **အလှူ** **သော** **လူ** **အလှူ** **သော** **လူ**

Note.—The same rule holds good in Sanskrit and Latin.

589. Adjectives generally follow the nouns which they qualify; *e. g.*, **လူ** **အလှူ** **သော** **လူ** **အလှူ** **သော** **လူ** (Yt. 1, 1); **အလှူ** **သော** **လူ** **အလှူ** **သော** **လူ** (Y. 25, 2); **လူ** **အလှူ** **သော** **လူ** **အလှူ** **သော** **လူ** the fairest body (Yt. 5, 34).

590. In many cases, however, adjectives precede nouns; *e. g.*, **လူ** **အလှူ** **သော** **လူ** **အလှူ** **သော** **လူ** (Yt. 5, 42); **လူ** **အလှူ** **သော** **လူ** **အလှူ** **သော** **လူ**
... **လူ** **အလှူ** **သော** **လူ** **အလှူ** **သော** **လူ** (Geld.) O good, most beneficent
Ardvi Sûra (Yt. 5, 26).

591. Adjectives signifying dimension, such as long, large, broad, deep, high, &c., come after the nouns they refer to; *e. g.*, **-သော** **လူ** **အလှူ** **သော** **လူ** **အလှူ** **သော** **လူ**
လူ **အလှူ** **သော** **လူ** **အလှူ** **သော** **လူ** of this wide, round earth, whose ends lie afar (Vend. 19, 4).

လူ **အလှူ** **သော** **လူ** **အလှူ** **သော** **လူ** (Vend. 2, 25);
လူ **အလှူ** **သော** **လူ** **အလှူ** **သော** **လူ** I praise this wide and
panded earth (Y. 10, 4); **လူ** **အလှူ** **သော** **လူ** **အလှူ** **သော** **လူ**
no fingers deep (Vend. 9, 6).

594. Pronouns agree in gender, number and person with the nouns for which they stand; *e. g.*, සැණෙහි මගේ පියා; මාගේ මව මගේ පියා මගේ පියා Vend. 3, 24; ... මහලොව පොළ මගේ පියා Y. 62, 7; මහලොව පොළ මගේ පියා (මගේ) Y. 65, 5; මහලොව පොළ මගේ පියා Y. 57, 29; මගේ පියා Y. 9, 1; මගේ පියා... මගේ පියා මගේ පියා මගේ පියා Vend. 3, 38.

595. Pronominal and numeral adjectives are placed before the nouns they qualify; *e. g.*, මුළු මහලොව පොළ the whole entire body (Vend. 6, 24); මගේ පියා in the same place (Yt. 13, 53) මගේ පියා for both the worlds (Yt. 35, 3); මගේ පියා six months (Vend. 7, 16); මගේ පියා Vend. 2, 30; මගේ පියා for ten nights (Yt. 13, 49); මගේ පියා... මගේ පියා... මගේ පියා... Y. 9, 19-21, &c.

596. The first and the second personal pronouns are used both in the masculine and the feminine; *e. g.*, මා මගේ පියා මගේ පියා (mas.) මගේ පියා මගේ පියා මගේ පියා Y. 9, 1; මා මගේ පියා මගේ පියා (mas.) මගේ පියා Vend. 11, 10; මා මගේ පියා මගේ පියා Vend. 3, 26. For other illustration, vide Yt. 8, 11; Yt. 1, 25; Vend. 2, 1. 2. 3; 50, 12 (mas.); Yt. 5, 91. 92. 93; Yt. 17, 17. 21 (fem.).

597. As the subject of a verb, the first and the second personal pronouns are both in the singular and plural, mostly pre

e. g., 𐬨𐬀𐬭𐬀𐬵𐬀 𐬵𐬀𐬭𐬀 (Vend. 1, 1); ...𐬵𐬀𐬭𐬀𐬵𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀
Y. 9, 16; 𐬵𐬀𐬭𐬀𐬵𐬀...𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬭𐬀𐬵𐬀 (Yt. 10, 34);
𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀...𐬵𐬀𐬭𐬀𐬵𐬀 Geld. (Yt. 13, 34). For further illustra-
tion, *vide* Y. 9, 1; Vend. 5, 17; Visp. 11, 11; Vend. 7, 57;
Y. 65, 14. But when these pronouns are followed by a relative
clause, they generally follow the verb; *e. g.*, 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀
𐬵𐬀𐬭𐬀𐬵𐬀 𐬵𐬀𐬭𐬀𐬵𐬀 𐬵𐬀𐬭𐬀 Vend. 1, 3. 5. 6, &c; 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀𐬵𐬀 𐬵𐬀𐬭𐬀
𐬵𐬀𐬭𐬀𐬵𐬀 𐬵𐬀𐬭𐬀𐬵𐬀 𐬵𐬀𐬭𐬀 Vend. 5, 15.

598. In many instances, however, the first and the second per-
sonal pronouns, as the subject of the verb, are dropped, the sense
being conveyed from the personal termination of the verb; *e. g.*,
𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 Y. 1, 1; 𐬵𐬀-𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀
𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀 𐬵𐬀-𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀...𐬵𐬀𐬭𐬀𐬵𐬀
𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀-𐬵𐬀𐬵𐬀 (Geld.) may'st thou hear our
sacrificial chants, be propitiated by our Yasna; may'st thou be
present at our Yasna; may'st thou come to us to help (Darmes.)
Y. 68, 9; -𐬵𐬀𐬭𐬀𐬵𐬀 𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬭𐬀𐬵𐬀
𐬵𐬀𐬭𐬀𐬵𐬀 that we should think, and speak, and do those thoughts
and words and actions (Mills) Y. 35, 3; ...𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀 𐬵𐬀 𐬵𐬀𐬭𐬀𐬵𐬀
𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 Yt. 10, 2; 𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀 heed ye (Y. 53, 5);
𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬭𐬀𐬵𐬀 which you said to me (was)
best (Y. 43, 11).

599. As the subject of a verb, the third personal pronoun (in
the three genders) always precedes the verb; *e. g.*, 𐬵𐬀𐬭𐬀𐬵𐬀 𐬵𐬀
𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀...nor terror-stricken
does he turn in fright (Mills) Y. 57, 18; 𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬭𐬀𐬵𐬀
𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 she makes the souls

junctive particle **ወ** (and), the verb is put in the dual; e. g.,
...ሕፃናዊውን ሕፃናዊውን ይሰሩ... the son and the father
 walked forth... (Y. 9, 5).

607. Three or more subjects in the singular, joined by the
 copulative conjunction **ወ**, take the verb in the plural; e. g.,
ሕፃናዊውን ይሰሩ ሕፃናዊውን ይሰሩ ሕፃናዊውን ይሰሩ
ሕፃናዊውን ይሰሩ Y. 11, 1; **ሕፃናዊውን ይሰሩ**
ሕፃናዊውን ይሰሩ ሕፃናዊውን ይሰሩ Vend. 7, 58.

608. When two or more subjects in the singular are disjoined
 by the particle **ወ** (or), the verb is put in the singular; e. g.,
...ይሰሩ ይሰሩ ይሰሩ ይሰሩ ይሰሩ (when) a dog
 or a man of that house dies (Vend. 5, 39); **ይሰሩ ይሰሩ ይሰሩ**
ይሰሩ ይሰሩ ይሰሩ Vend. 3, 20.

609. Two or more subjects in the singular, preceded by the
 negative particle **ይሰሩ**, drop **ወ** and take the verb in the sin-
 gular; e. g., **ይሰሩ ይሰሩ ይሰሩ ይሰሩ ይሰሩ**
ይሰሩ ይሰሩ ይሰሩ ይሰሩ ይሰሩ Vend. 5, 3.

610. When two or more subjects in the dual and plural are
 disjoined by **ወ**, the verb is put in the plural; e. g., **ሕፃናዊውን ይሰሩ**
ሕፃናዊውን ይሰሩ ይሰሩ ይሰሩ ይሰሩ and adjoining it (i. e., the carpet), if
 there be other two, five, fifty or one hundred men (Vend. 5, 27).

611. Collective nouns generally take a verb in the singular;
 e. g., **ሕፃናዊውን ይሰሩ** may a herd of kine be

𑀧𑁆𑀭𑀸𑀓, who (*i. e.*, Sraosha) first chanted the Gāthās (Y. 57, 8).

615. But when the object is qualified by an adjective or a relative clause, the verb is optionally placed before or after it ;

e. g., စေ့(ခဲ)သေတ္တာ စေ့(ခဲ)သေတ္တာ စေ့(ခဲ)သေတ္တာ စေ့(ခဲ)သေတ္တာ စေ့(ခဲ)သေတ္တာ

...⁶₇ ⁸₉ Y. 9, 8; vide Y. 9, 15; ¹⁰₁₁

we worship the holy and stately

Sraosha Y. 57, 2. *Vide* Vend. 9, 42; Vend. 19, 17; Y. 10, 3.

616. Transitive verbs expressive of motion may take both the accusative of the direct object and also the accusative of the goal of motion;* *e. g.*, -မရသ...၁၀၀၀ယောကျ်ား ၁၀၀၀ ယောကျ်ား ၁၀၀၀ ယောကျ်ား

—^{sup}— when we have brought the fire in (these) houses (Vend. 5, 39). *Vide* Yt. 6, 1.

617. The accusative is used to denote size, quantity, duration and distance, and answers the questions ‘how large?’ ‘how much?’ ‘how long?’ and ‘how far?’ e. g., -ḥ...ḥ ḥ ḥ

how large is the house? Twelve Vītāras

in the largest part of the house (Darmes.) Vend. 14, 14; ᐃᐃᐃᐃ

how large is the rill? The

depth of a dog (Darmes.) Vend. 14, 12.... ولاس ۱۲ ۱۴

how long shall

the ground lie fallow...? A year long (Vend. 6, 1); **وَأَسْفَلَ**

how far from

righteous persons? Three paces... Vend. 3, 17. རྒྱུ་ལྔ་པ་ལྟེན་པའི་ལུང་།

they shall

expose it (*i. e.*, the garment) to the air for three months at the window of the house (Vend. 7, 15).

618. In interrogative sentences, the Verb generally precedes the

* Comp. Dr. Kielhorn's Sanskrit grammar, 2nd Ed., p. 275.

subject; e. g., *မေတ္တမ သောသောသော* may that woman be allowed to drink water? (Vend. 7, 70); *နောသော သောသော* dost Thou bring the water to the corpses? (Vend. 5, 16).

619. But when a sentence begins with an interrogative particle, the subject mostly precedes the verb; e. g., *သောသော သောသော* what food shall this woman first eat? (Vend. 5, 50); *သောသော သောသော* woman first eat? (Vend. 5, 50); *သောသော သောသော* where shall be the place of that man? (Vend. 3, 15). For further illustration, *vide* Vend. 5, 57; 6, 42; Yt. 8, 5.

In some instances, however, the verb precedes the subject; e. g., *သောသောသော သောသောသော သောသောသော* when are abundance and prosperity to come back again (to that land)? Vend. 9, 54. *Vide* Vend. 2, 31; 13, 17. 18; 19, 12.

620. Some verbs (verbs of giving, smiting, beseeching, calling, appointing, establishing, considering, making) govern two objective cases; e. g., *သောသောသော သောသောသော* if a man give bad food to a shepherd's dog (Vend. 13, 20); *သောသောသော သောသောသော* do not call him a priest... Vend. 18, 1; *သောသောသော သောသောသော* (thou) who dost not pray me swift-ness in the meeting thick with numbers (Mills) Y. 11, 2; *သောသောသော သောသောသော* ...Khrafstras are produced which men call lice (Vend. 17, 8). *သောသောသော သောသောသော* whom

(i. e., Mithra) the holy Ahura Mazda established as a priest (Yt. 10, 89); *𐬀𐬵𐬀𐬰𐬀 𐬵𐬀𐬰𐬀 𐬵𐬀𐬰𐬀𐬵𐬀𐬰𐬀 𐬀𐬵𐬀𐬰𐬀* they consider a year only as a day (Vend. 2, 41); *𐬀𐬵𐬀𐬰𐬀 𐬀𐬵𐬀𐬰𐬀* which (i. e., the blessing) makes an indigent person affluent (Vend. 22, 5).

621. The indirect object of a transitive verb mostly precedes the direct object; e. g., *𐬀𐬵𐬀𐬰𐬀 𐬀𐬵𐬀𐬰𐬀-𐬀𐬵𐬀𐬰𐬀 𐬀𐬵𐬀𐬰𐬀 𐬀𐬵𐬀𐬰𐬀* if a man give bad food to a dog...Vend. 13, 20; *𐬀𐬵𐬀𐬰𐬀 𐬀𐬵𐬀𐬰𐬀* who this offering would deny me (Mills) Y. 11, 5. For further illustration, vide Y. 11, 2; Y. 44, 1. 2.

622. The accusative case, used with verbs expressive of going, moving, reaching, falling, rushing, and the like, denotes the goal of motion; * e. g., ...*𐬀𐬵𐬀𐬰𐬀 𐬀𐬵𐬀𐬰𐬀 𐬀𐬵𐬀𐬰𐬀𐬵𐬀𐬰𐬀 𐬀𐬵𐬀𐬰𐬀* he shall go into the world of evil-doers (Vend. 5, 62); *𐬀𐬵𐬀𐬰𐬀 𐬀𐬵𐬀𐬰𐬀 𐬀𐬵𐬀𐬰𐬀 𐬀𐬵𐬀𐬰𐬀* who (i. e., Mithra) goes towards that country (Yt. 10, 112). Vide Vend. 4, 52; Yt. 10, 137; Y. 57, 30. Vend. 8, 41-70.

623. Some intransitive verbs (such as *𐬀𐬵𐬀𐬰𐬀* to become, *𐬀𐬵𐬀𐬰𐬀* to be, *𐬀𐬵𐬀𐬰𐬀* to walk) and passive verbs (such as to be called) take the same case after them as before them; e. g., *𐬀𐬵𐬀𐬰𐬀 𐬀𐬵𐬀𐬰𐬀𐬵𐬀𐬰𐬀 𐬀𐬵𐬀𐬰𐬀 𐬀𐬵𐬀𐬰𐬀* Yt. 1, 19. Vide Vend. 2, 8.

𐬀𐬵𐬀𐬰𐬀 𐬀𐬵𐬀𐬰𐬀 𐬀𐬵𐬀𐬰𐬀 𐬀𐬵𐬀𐬰𐬀 𐬀𐬵𐬀𐬰𐬀 I am, O Zarathustra! Haoma, the holy and driving death afar (Mills) Y. 9, 2. Vide Visp. 11, 13; Vend. 9, 2.

𐬀𐬵𐬀𐬰𐬀 𐬀𐬵𐬀𐬰𐬀𐬵𐬀𐬰𐬀 𐬀𐬵𐬀𐬰𐬀 𐬀𐬵𐬀𐬰𐬀 the man who praises him is therewith more victorious (Mills) Y. 10, 6; *𐬀𐬵𐬀𐬰𐬀𐬵𐬀𐬰𐬀 𐬀𐬵𐬀𐬰𐬀* be thou childless Y. 11, 8.

* Comp. Dr. Kielhorn's Sanskrit grammar, 2nd Ed., p. 275.

...
 that I may walk on (this) earth as a destroyer of
 malignity and a conqueror of the Demon-of-lie (Y. 9, 20).
 ...
 Thy praisers and Māthra-speakers may we be called

O Ahura Mazda! Y. 41, 5;
 (the highest of the lights) which is called the sun Y. 36, 6.

624. (1) The instrumental denotes the instrument or means by which anything is accomplished; *e. g.*,
 by this Word will I strike (thee, O evil-doer Angra Mainyu!) Vend. 19, 9;
 by means of his two arms (Yt. 13, 107);
 by Thy shining flame (Y. 31, 19). For further illustration, *vide* Y. 9, 29; Y. 28, 6; Y. 31, 19; Y. 33, 2; Yt. 1, 29; Yt. 10, 119; Vend. 2, 18.

625. (2) The instrumental also expresses accompaniment or association with, and is generally used with the particles
 (Gāth.
 meaning 'with, together with;'
e. g.,
 with a cushion (Vend. 14, 14);
 Vend. 6, 27;
 with the victorious wind (Yt. 13, 47);
 together with pasture (Y. 29, 2). *Vide* Y. 32, 1; Y. 38, 1.

626. (3) The instrumental denotes the characteristic mark or the attribute of a person or thing; ** e. g.*,
 the Druj Naçu rushes away in the shape of a stinking fly (Vend. 7, 3). *Vide* Yt. 13, 3.

627. (4) The instrumental is, in some instances, used for the ablative, and *vice versâ*; e. g., **ઘરેથી ગામમાંથી** from the house, from the borough (Vend. 10, 5). *Vide* Vend. 16, 2; **ઘણાં ઘણાં ઘણાં ઘણાં** we praise Mithra, the lord of wide pastures, with offerings (Yt. 10, 4). *Vide* Yt. 1, 9; Yt. 5, 8.

628. (1) The dative denotes the person or thing for whom or which the object of an action is intended (the indirect object); the purpose for which an action is performed, or that for which a thing may be used.* E. g., **આજે આજે આજે આજે** yea, these do we announce with celebrations and present them to Ahura Mazda (Mills) Y. 4, 2; **આજે આજે આજે આજે**—*Vide* Vend. 5, 57; Y. 26, 4-5; Yt. 16, 19.

629. (2) The dative of any noun denoting an action or state may be used in the place of an infinitive of purpose.† E. g., **ઘણાં ઘણાં ઘણાં ઘણાં** to withstand the robbers and bandits (Yt. 6, 4). *Vide* Vend. 6, 6; Visp. 9, 3.

630. (3) The dative is, in several instances, used in the sense of the locative. E. g., **ઘણાં ઘણાં ઘણાં ઘણાં** in the material world (Yt. 13, 4); **ઘણાં ઘણાં ઘણાં ઘણાં** (Geld.) in the land of Bawri (*i.e.*, Babylon) Yt. 5, 29; Y. 9, 4; Yt. 5, 129.

631. (1) “The ablative denotes that from which something else is represented as moving away or being removed; that from which something keeps away, is kept away, or deviates, and the like; the place or source from which something starts or proceeds or is obtained.”‡ E. g., **ઘણાં ઘણાં ઘણાં ઘણાં** (Wester.)...when a person recites the praise of Ashem when starting from his *bēd* (Yt. 21, 11); **ઘણાં ઘણાં ઘણાં ઘણાં**

* Comp. Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 279.

† Comp. Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 279.

‡ Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 280.

three paces from righteous persons (Vend. 3, 17); ... from the region of the north, rushed forth Angra Mainyu (Vend. 19, 1). *Vide* Y. 26, 10; Y. 60, 6; Yt. 8, 23; Yt. 10, 93; Yt. 13, 100; Vend. 5, 15; Vend. 11, 10.

632. (2) With words implying fear of, protection from, the ablative denotes that from which one is afraid, or from which one protects.* *E. g.*, ... that I may never bow through terror (Yt. 9, 4); ... protect the friendly man from the unfriendly foe (Yt. 1, 24).

633. (3) The ablative is often used with comparatives and words having a comparative sense. *E. g.*, ... fleeter than (our) horses (Y. 57, 28). *Vide* Vend. 5, 11.

634. (1) The genitive is employed to denote the relation between persons or things expressed by nouns. *E. g.*, ... the malice of Daevas (Yt. 1, 10); ... in the shape of a maiden (Yt. 13, 107); ... the son of Pourushaspa (Yt. 5, 18), &c.

635. (2) "In connection with multiplicatives, the genitive denotes the time in which an action is repeatedly performed."* *E. g.*, ... who (i.e., Sraosha) thrice within the day, and three times of a night, will drive on to that Karahvar Hvaniratha, called the luminous (Mills) Y. 57, 31.

* Dr. Kielhorn's Sanskrit grammar, 3rd ed., p. 284.

Yt. 14, 12; *among all men and horses* (Yt. 15, 53). *Vide* Y. 29, 5.

637. The present tense is used to express, in addition to the present time—

(1) An eternal truth, a natural fact; *e. g.*, *Thou art never asleep, never intoxicated, Thou Ahura Mazda! Vend. 19, 20; the Garo-nmâna (i. e., the highest paradise) is for the holy souls* (Yt. 3, 4). For further illustration, *vide* Yt. 6, 1; Vend. 3, 41; Vend. 1, 4; Y. 65, 4.

(2) A thing we habitually do, or a thing which always takes place; *e. g.*, *I praise righteousness* Y. 11, 18; *I praise the lands where thou (O Haoma!) dost grow sweet-scented* (Y. 10, 4). *Vide* Vend. 5, 16-17; Y. 57, 16; Yt. 17, 7.

(3) An action or circumstance that has already taken place; *e. g.*, *when we have brought the fire in (these) houses* (Vend. 5, 39).

(4) A future near at hand; *e. g.*, *ever shalt thou stand at the door of the stranger* (Darmes.) Vend. 3, 29.

(5) The present subjunctive; *e. g.*, *if there be a number of men resting in the same place...Vend. 5, 27. Vide* Yt. 5. 63.

(6) The future perfect; *e. g.*, *the Druj Naçu rushes forth upon him, till the dog shall have seen the corpse...Vend. 7, 3.*

638. The present subjunctive expresses—

(4) The imperfect is used also to express an action habitual or frequently performed; *e. g.*, **դեմեզ աստ (հիմաւորապէս)**

դնաւալալ (ի) իմաւորապէս աստ... իմաւորալալ
(I desire to approach with my praise those Fravashis) which hold the heaven in its place apart, ... which hold the children in the wombs safely enclosed apart (Mills) Y. 23, 1.

(5) The imperfect is sometimes used to denote an action going on while another took place; *e. g.*, **սասաւ իմաւորալալ**
սասաւ սասաւ սասաւ սասաւ սասաւ սասաւ սասաւ սասաւ
սասաւ when barley is coming forth, the Daévas start up; when the corn is growing rank, then faint the Daévas' hearts (Darmes.) Vend. 3, 32. *Vide* Yt. 11, 4-6.

(6) The imperfect is also used to express events that have taken place at, or close to, the time of speaking; *e. g.*, **հիմաւորալալ**
սասաւ (ի) իմաւորալալ **հիմաւորալալ** he, the ruffian, now fiercely fought against me on horseback (Yt. 5, 50).

(6) In some rare instances the imperfect denotes the pluperfect tense; *e. g.*, **սասաւ (ի) իմաւորալալ... հիմաւորալալ**
սասաւ (ի) իմաւորալալ **սասաւ (ի) իմաւորալալ** **սասաւ (ի) իմաւորալալ**
սասաւ (ի) իմաւորալալ (Geld.) which (*i. e.*, the Fravashis) show a beautiful growth to the plants, which had stood before for a long time in the same place without growing (Darmes.) Yt. 13, 55.

640. The Imperfect subjunctive is mostly used in the Parasmaipada, and expresses—

(1) Future time; *e. g.*, **հիմաւորալալ** **սասաւ (ի) իմաւորալալ**
սասաւ (ի) իմաւորալալ Asha-Vahista will smite the sickliest of all sicknesses (Darmes.) Yt. 3, 14. *Vide* Y. 44, 15; Yt. 13, 129; Yt. 19, 11.

(2) Contingency of an event; *e. g.*, **հիմաւորալալ** **սասաւ (ի) իմաւորալալ**

ද්‍යායානි වාස...and of those people one happens to die
(Darmes.) Vend. 5, 27. *Vide* Vend. 16, 8.

(3) Earnest desire on the part of the speaker; *e. g.*, වාස වාස
ද්‍යායානි වාස ද්‍යායානි වාස...ද්‍යායානි who will praise us?...who
will meditate upon us? who will bless us? (Darmes.) Yt. 13, 49.
Vide Khor. Nyâ., 1.

(4) Purpose or consequence; *e. g.*, ද්‍යායානි ද්‍යායානි
...ද්‍යායානි ද්‍යායානි ද්‍යායානි ද්‍යායානි ද්‍යායානි ද්‍යායානි
ද්‍යායානි ද්‍යායානි ද්‍යායානි ද්‍යායානි ද්‍යායානි ද්‍යායානි
creatures many and good, many and fair,...so that they may
restore the world (Darmes.) Yt. 19, 10-11.

(5) The beginning of an action; *e. g.*, ද්‍යායානි ද්‍යායානි
ද්‍යායානි ද්‍යායානි ද්‍යායානි ද්‍යායානි ද්‍යායානි ද්‍යායානි
until the birds begin to fly, the plants to grow (Vend. 5, 12-13).

641. The imperative second person is used to express—

(1) Earnest advice; *e. g.*, ද්‍යායානි ද්‍යායානි ද්‍යායානි ද්‍යායානි
ද්‍යායානි (Geld.) thou Frashaostra! go thou (forth) with the
generous helpers (Mills) Y. 46, 16; ද්‍යායානි ද්‍යායානි ද්‍යායානි ද්‍යායානි
thither carry the seeds of every
kind of tree (Vend. 2, 28). *Vide* Vend. 18, 16; Y. 8, 3; Y. 45, 1.

(2) Request, entreaty, invitation, or desire on the part of the
speaker; *e. g.*, ද්‍යායානි ද්‍යායානි ද්‍යායානි ද්‍යායානි ද්‍යායානි ද්‍යායානි
come to me for
help, O Mazda! Yt. 1, 33. ද්‍යායානි ද්‍යායානි ද්‍යායානි ද්‍යායානි ද්‍යායානි ද්‍යායානි
do ye teach me? Y. 29, 1.
ද්‍යායානි ද්‍යායානි ද්‍යායානි ද්‍යායානි ද්‍යායානි ද්‍යායානි
O ye Yazatas of full glory! give (us) courage and victory (Mâh
Nyâ., 10); ...ද්‍යායානි ද්‍යායානි ද්‍යායානි ද්‍යායානි ද්‍යායානි ද්‍යායානි
now hear ye, now
listen ye (who have come from near and from afar) Y. 46, 1.
Vide Vend. 8, 21; Vend. 19, 6; Y. 38, 10; Y. 62, 1; Yt. 5, 22.

(3) Threat; e. g., *अपहृष्यन्तु वरुणः...* *अपहृष्यन्तु वरुणः* perish, O fiendish Druj! rush away, O Druj! Vend. 8, 2f.

(4) Benediction or blessing; e. g., *अमृतं भवतु ते* live thou long, live with felicity (Afrin-Gâhâm., para. 18).

(5) Command; e. g., *अनन्तरं वदतु* speak these words (Vend. 10, 2); *अनन्तरं वदतु* stand thou not near her, sit thou not on her bed (Darmes.) Yt. 17, 57. *Vide* Vend. 19, 1.

Note.—The imperative second person singular and plural shares almost all these different meanings with the potential second person singular and plural.*

642. The imperative first person is used to denote—

(1) Future time; e. g., *आगच्छामि ते* I will come to thee for help and joy (Yt. 1, 9). *Vide* Vend. 22, 3; Y. 28, 3.

(2) Wish or desire on the part of the speaker; e. g., *अमृतं भवतु ते* that we may find a young husband (Yt. 15, 40); *अमृतं भवतु ते* may we see Thee (Y. 60, 12). *Vide* Yt. 10, 108; Yt. 5, 130; Yt. 9, 26.

(3) Determination or promise; e. g., *अमृतं भवतु ते* by this Word will I strike, by this Word will I repel thee, O evil-doer Angra Mainyu! (Vend. 19, 9).

(4) Irresolution; e. g., *अमृतं भवतु ते* what shall I do? shall I go back to the heavens? shall I sink into the earth? Yt. 17, 58. *Vide* Y. 46, 1.

(5) Inquiry; e. g., *अमृतं भवतु ते* whither shall we bring, where

* Comp. Dr. Kiehnor's Sanskrit grammar, 2nd Ed., p. 269.

(1) Request; e. g., -
listen to our Yaçna, O Mithra! be thou pleased with our Yaçna.
O Mithra! (come and) sit at our Yaçna (Yt. 10, 32).

(2) Command or duty; e. g.,
thou, O Zarathustra!
shall stand outside by the furrow (Darmes.) Vend. 9, 12;
O Zarathustra! keep thou for
ever that man who is friendly (to me) from the foe unfriendly
(to me)! (Darmes.) Yt. 1, 24. Vide Y. 65, 10; Vend. 7, 71.

(3) Benediction or prayer; e. g.,
may'st Thou, O
Ahura Mazda! reign at Thy will, and with a saving rule over
Thine own creatures (Mills) Y. 8, 5.

649. The Potential first and third persons are generally used
to indicate—

(1) Wish or prayer on the part of the speaker; e. g.,
may no one whichsoever get first sight of us. In the strife with
each may we be they who get the first alarm (Mills) Y. 9, 21;
Oh! may we never fall across the rush of the angry lord, i. e.,
Mithra (Darmes.) Yt. 10, 69; by whose force we may smite the Lie-demon (Mills)
Y. 31, 4. Vide Y. 60, 2.

(2) Necessary observation of certain duties, rites or precepts of
religion, e. g.,

𐬀𐬵𐬀𐬵𐬀 let them wash their bodies three days and three nights
(Yt. 10, 122); ...𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀
𐬵𐬀𐬵𐬀𐬵𐬀 Vend. 5, 51. *Vide* Vend. 16, 2.

649. The aorist is generally used in the Gâthâ dialect; its forms in the Avestaic texts are occasionally met with. In several instances the imperfect and the aorist are used indiscriminately without any apparent distinction. The aorist is employed to express—

(1) Indefinite past time; *e. g.*, 𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀
𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀
As Thou, O Ahura Mazda! hast thought and spoken, as Thou
hast determined and hast done these things (affecting) what is
good...(Mills) Y. 39, 4.

(2) Definite past time; *e. g.*, 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
...𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀 then Yima said to himself, "How shall
I make that Vara"...Vend. 2, 31. *Vide* Y. 51, 12.

(3).Present time; *e. g.*, 𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀
𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀 here I give to you, O ye Bountiful
Immortals! Yaçna and homage (Mills) Y. 11, 18.

(4) Future time; *e. g.*, 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀
𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 when shall the righteous man, O Mazda! smite
the evil-doer? Y. 48, 2. *Vide* Y. 34, 3; Y. 48, 7.

650. The Avesta language does not admit of the indirect form of speech. The direct construction, in the narrative form, is resorted to; *e. g.*, 𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀
𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀...𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀
...𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀 Ahura Mazda spake unto Spitama Zarathus-
tra, saying...when I, Ahura Mazda, made this mansion, the
beautiful...(Vend. 22, 1); 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀

யுமா... then Yima replied to me, 'I will make thy regions thrive'... (Vend. 2, 5). *Vide* Vend. 15, 11-14; Vend. 19, 5-9; Yt. 5, 91-93; Yt. 17, 54-56.

651. As a general rule, prepositions precede nouns and pronouns which they govern; *e. g.*, *உருவாக்க* *உருவாக்க* to the creation of Mazda (Yt. 9, 9). *உருவாக்க* *உருவாக்க* from Gayomard to the victorious Saoshyant (Y. 26, 10); *இதே* *இதே* on this ground (Vend. 8, 10).

652. When a noun is qualified by an adjective or a numeral, the preposition mostly intervenes between the two; *e. g.*, *உருவாக்க* *உருவாக்க* on the *highest* summits (Vend. 6, 45); *உருவாக்க* *உருவாக்க* with his club uplifted (against the Druj) Vend. 18, 30; *உருவாக்க* *உருவாக்க* for ten nights (Yt. 13, 49). *Vide* Y. 65, 5; Yt. 14, 31; Vend. 9, 56.

